

INVENTORY
OF THE **Church Archives**

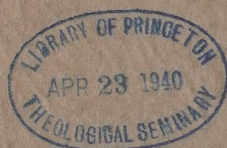
OF NEW JERSEY: **Baptist Bodies**

Seventh Day Baptist Supplement

HISTORICAL RECORDS SURVEY
WORK PROJECTS ADMINISTRATION
NEWARK, NEW JERSEY

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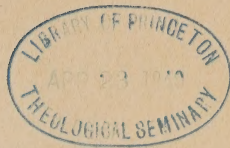
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INVENTORY OF THE CHURCH ARCHIVES
OF NEW JERSEY

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Prepared by
The Historical Records Survey
Division of Professional and Service Projects
Work Projects Administration

BAPTIST BODIES
Seventh Day Baptist Supplement

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Newark, New Jersey
The Historical Records Survey

August 1939

The Historical Records Survey

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FOREWORD

It is, indeed, gratifying to have a brief outline historical sketch of Seventh Day Baptists, such as this.

One of the many small branches of the great Baptist church, Seventh Day Baptists are apt to be submerged to a point where they are easily lost sight of by other communions, and by the world at large.

This treatise, though brief, is comprehensive, and written with a sympathetic pen. It will, we believe, prove a potent factor in making this communion better and more favorably known.

The bibliography is full, and is of value to all who are interested in this subject.

Corliss F. Randolph

Corliss F. Randolph, President,
Seventh Day Baptist Historical Society.

P R E F A C E

The Inventory of the Church Archives of New Jersey: Baptist Bodies is one of a nation-wide series of inventories of the archives of all denominations now being compiled by the Historical Records Survey. The inventory is intended to serve not only the clergy and officers of religious organizations, but also students of social and economic history, and persons engaged in genealogical research.

This volume, an Inventory of the Church Archives of New Jersey: Seventh Day Baptists, is issued as a supplement to the preceding Inventory of the Church Archives of New Jersey: Baptist Bodies. The supplement is necessary, since American Seventh Day Baptists have established headquarters in Plainfield, New Jersey. Church archives stored there are rich and full of information, not only to Seventh Day Baptists in this state, but also to all of such faith in America.

The information contained in this supplement is based largely upon primary source material, supplemented by statements of ministers, church historians, and denominational officials. The editors realize that imperfections may survive after the most careful checking. It is the hope of the Survey staff that readers will not hesitate to inform the director of any errors.

The field collection of data was gathered by certified researchers of the Work Projects Administration. The store of records in Plainfield, New Jersey, was surveyed by George C. Ingling and Herman R. Hills under the direct supervision of Julius F. Kurowsky. This original material was edited under the supervision of James Leland Vass, who also wrote the historical introduction. Julius F. Kurowsky assisted with the editorial work. Special mention should be made of the generous assistance given by Dr. Corliss Fitz Randolph, President of the Historical Society, and his secretary, Miss Evalois St. John.

This inventory was prepared in accordance with instructions from the Washington office of the Historical Records Survey; detailed editorial comments and criticism of the book have been made by Donald A. Thompson, Assistant Archivist in charge of the Church Archives Inventories. Technical advice and assistance was also furnished by Mr. Charles C. Fisher, Regional Supervisor of the Survey and Mrs. Elizabeth C. Denny Vann, State Director of Professional and Service Projects.

Mr. Robert W. Allan, State Administrator, has made this undertaking easier by his cooperation and support.

JOHN A. MILLINGTON
STATE DIRECTOR

Room 341
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August 9, 1939

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SEVENTH DAY BAPTISTS (1)

The story of Sabbath-keepers finds its beginning somewhere in remote antiquity. According to the Biblical account, the ancestors of Abraham, the father of the chosen people, had long observed one day in each cycle of seven, celebrating it with certain religious and social ceremonial rites. With the establishment of the Hebrews as a separate entity, the Sabbath, fixed as the seventh day of the week, became the center of the social and religious life of their theocratic order, more than one thousand years before Christ. In its earliest observance by the Hebrews it was a humane day. They clung to it as to a Magna Charta guaranteeing rest and opportunity for quiet meditation and worship, a privilege for servant as well as for master.

With the establishment of the Hebrew Sabbath thus simply stated, it is the purpose of this sketch to relate briefly the story of Sabbath-keeping from the time of Jesus to its first appearance in America, and to develop in greater detail the success with which Seventh-day Baptists have maintained their convictions and promoted their growth as Sabbatarians.

The simple beauty and human appeal of the Sabbath, as first accepted and consecrated by the early Hebrews, did not last. When the strong period of nationalism came to a close with the death of Solomon, sacerdotal influences, vying with one political group after another for leadership,

- (1) The part of this sketch relating to the Old World background attempts to present the Seventh-day Baptists' point of view. All statements contained herein are intended to represent the conclusions of Seventh-day Baptist historians and are not to be taken as an indication that the Government is assuming any point of view in regard to religious matters.

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became the dominating force of the internal order. As the priests became more powerful, they added many restrictions to the observance of the Sabbath. A familiar device of more modern eras, they used formalism to strengthen their control. Formalism led to restrictions, which in turn led to evasions. The spiritual significance of the Sabbath became obscured by legalism.

One of the first "modern" critics of the legalistic Sabbath was the founder of Christianity. Criticizing the traditional rut into which the Sabbath had sunk, he made himself unpopular by teaching that the Sabbath was made for man and not man for the Sabbath. (2) This was a serious innovation for the sacerdotal leaders to face, but it was more. The phrasing of the tenet gave a fresh picture of the original conception of the Sabbath - a view that Sabbatarians have ever sought to preserve.

"The Lord's day", celebrated by the great majority of Christian churches on the first day of the week, had its origin quite apart from the Sabbath. There is every evidence that the old Sabbath, its formal restrictions softened by Christian teaching, was kept assiduously by all. (3) For commemorative reasons groups of these early Christians, fired by their recent experiences, would come together on the first day of the week, believing Christ arose on that day. However, it was not regarded by them as a rest day, or sabbath, it was instead a work day. The Sabbath, or seventh-day still afforded them the usual opportunity for rest and worship.

With the passing of the Apostolic age, Christianity came under the

(2) Bible, Mark 2:27.

(3) Arthur Cushman McGiffert, A History of Christianity in the Apostolic Age, p. 543.

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influence of the Graeco-Roman type of culture. Constantine, beginning his reign in the Western empire in 312 A.D., soon adopted Christianity as the state religion. Gentile criticism of Jewish religious formalism made them natural converts to the new or first-day Sabbath. The leaders attracted to this early Christian church, imbued as they were with a new world culture, and filled with anti-Jewish prejudice, were pronounced antagonists of Sabbath-keeping. (4) This struggle to drive out the Sabbath, as a Jewish earmark of the Christian church continued until the German nations assumed a prominent political role in western Europe. The pendulum swung back time and time again. Many of the common people, the masses to whom the simple and understandable things of the Christian religion have always had strong appeal, suspicious of their leaders, struggled for centuries to maintain the continued existence of the fourth commandment. (5) The ascendancy of the See of Rome, and its administrative importance during the waning years of the Empire, obliterated the seventh-day Sabbath in the Roman part of the Christian church. (6) In the Eastern Church the Sabbath-keepers received less persecution and some opportunity to think this problem out for themselves. (7)

From the fall of the Empire in the West to the Renaissance, during which time the hegemony of the Roman Catholic Church was growing more and

- (4) History of the Sabbath and Lord's Day. Tract No. 4. American Sabbath Tract Society, New York, 1867, pp. 12, 18.
- (5) Exodus, XX:8-11.
- (6) Abram Herbert Lewis, The Sabbath from the Time of Christ to Its Appearance in England, In Seventh Day Baptists in Europe and America, pp. 14, 15.
- (7) George Park Fisher, History of the Christian Church, pp. 118, 119; Philip Schaff, History of the Christian Church, Vol. II, p. 205.

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more powerful, islands of safety for the original Sabbath appeared again and again. There were groups of dissenters, or sects, who from time to time arose to protest ecclesiastical hierarchy and formalism. They were committed to a common program of emphasis on simple and scriptural doctrines and consistent living. If they gathered strength of numbers, the Church excommunicated them; and fearing their criticism, directed severe persecution against them. These persecutions led to isolation which in turn has led to a scarcity of records. Among these sects of the middle centuries were numerous Christians whose tenets were a mixture of Jewish and Christian ideas. Their literal interpretation of the Bible leads Seventh-day Baptists to believe many of them immersionists and Sabbath-keepers. (8)

As the connecting link between the last remnants of the Sabbath-keeping Apostolic church and the protestant groups since the various phases of the Reformation, the history and tenets of these sects of the middle centuries are full of significance. (9) However, it will be impossible to discuss more than one of them in this sketch.

Craving simplicity and personal freedom in the interpretation of his Bible, Peter Waldo, a rich merchant of Lyons, sold his goods and gave them to the poor, and went forth as a minister to poverty. This was in the twelfth century. (10) Driven from France by severe persecutions, his followers gathered other hard pressed sects about them and settled southwest

(8) David Benedict, History of the Baptists, p. 31.

(9) For accounts of the Hypóistarii, Neo-Manichaeans, Cerinthians, Cathari, Passagii, Petrobrusians, etc., see George Park Fisher, History of the Christian Church, pp. 74-76, 194, 272, 330, 424, and The Reformation, p. 54 seq. Also see accounts in William Joseph McGlothlin, The Course of Christian History.

(10) George Park Fisher, The Reformation, pp. 56, 57.

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of Turin, in the fertile and well wooded Waldensian valleys. They revived primitive simplicity and literal interpretation of the Scripture. Like Martin Luther, several centuries later, they had at first no thought of withdrawing from the established church, but were forced out. From the beginning of their organization they emphasized purity, literal interpretation of the Scripture, and the sin of shedding blood. Many of them were Sabbath-keepers. David Benedict, church historian of the nineteenth century, says that there was no lack of Sabbath light in the thirteenth century. (11) Persecution scattered them into Bohemia and Germany. The fourteenth century found them affiliating with the "Bohemian Brethren". (12) Sabbatarian immersionists were already prominent among these sects by the fifteenth century. (13) In the sixteenth century the French Waldenses avowed Calvinism, and in the seventeenth they found a champion in the Puritan leader, Cromwell, across the English Channel. (14)

In the seventeenth and early eighteenth centuries the natural haven for the harder pressed of the dissenting sects of Europe and Britain was America. Before tracing the rise and progress of the first Sabbath-keeping

- (11) David Benedict, History of the Baptists, p. 31.
- (12) George Park Fisher, History of the Christian Church, p. 333.
- (13) George Benjamin Utter, Manual of the Seventh-Day Baptists, p. 8; Thomas Griffiths, A History of Baptists in New Jersey, p. 518.
- (14) Milton's finest sonnet, "On the Late Massacre in Piemont," memorializes the heroism and martyrdom of the Vaudois. These were descendants of earlier Waldenses that had fled persecutions in France to settle in the Piedmont valleys. They stood typed as a symbol of pristine faith during those sixteenth and seventeenth centuries. In January 1655, the Duke of Savoy determined to suppress them. They were ordered to leave the country or adopt Catholicism. Refusing, they became the objects of a general massacre completed with frightful refinements of cruelty.

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Baptists among them here, it will be necessary to sketch in lightly the rise of the English Sabbatarians.

The religion of the early Britons, that probably found by Caesar one-half century before Christ, possessed certain earmarks similar to that which characterized the piety of the Hebrew patriarchs. In many respects the Druidic faith and teachings paralleled the doctrines of the Old Testament. (15) A tradition, probably without historical foundation but supported by some Churchmen including Bishop Stillingfleet, states that the Apostle Paul carried on missionary work in Britain. (16) Gildas, the earliest British historian, writing around 550 A.D., says that Christianity was introduced into Britain before the year 61 A.D. (17) That any leader of the apostolic church visited Britain is impossible to prove, but there was a long period of Celtic Christianity in the British Isles before Augustine was sent out by Pope Gregory the Great in 596 A.D. (18)

The Eastern element in Celtic Christianity makes it probable that the attitude of the early church toward Sabbath keeping was transplanted to Britain. The emphasis of early Irish and Welsh clergymen upon education and Bible reading would make more likely a strong popular sentiment for literal Biblical interpretation than in later times when only the clergy had enough education to read the Bible. From Augustine's biography we learn that he found Britons, in 596 A.D., "given to Judaizing, ignorant of the holy sacra-

(15) George Smith, Religion of Ancient Britain, pp. 36-51.

(16) James Yoowell, Chronicles of the Ancient British Church, p. viii.

(17) James Yoowell, Chronicles of the Ancient British Church, p. 22.

(18) George Smith, Religion of Ancient Britain, p. 131.

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ments and festivals of the church", and keeping the Old Testament Sabbath instead of the "Sunday festival". (19) Britain's early Easter controversy adds weight to the claim of some church historians that missionaries, some holding to the observance of the Old Testament Sabbath, preceded Rome in Christianizing the island. (20)

Professor Moffat, in his Church in Scotland, says: "It seems to have been customary in the Celtic churches of early time, in Ireland as well as in Scotland, to keep Saturday, the Jewish Sabbath, as a day of rest from labor. They obeyed the commandment literally upon the seventh day of the week". (21) Indeed, the ecclesiastical historian, Socrates, writing the history of the church for the years 305-445 A.D., states that except in Rome and Alexandria all the churches throughout the whole world celebrated the sacred mysteries of the Sabbath-day. (22)

St. Jerome, writing in 392 A.D., emphasized the independence from judicial control by Rome of the British church. (23) A contemporary, St. John Chrysostom, patriarch of Constantinople in 398 A.D., says that the power of the Gospel was felt in the British Isles, churches were built, and altars erected. (24) This shows Eastern influence and makes Seventh-day Sabbath keeping more probable. The claim is not made by Seventh-day Baptists

(19) Mrs. Tamar Davis, History of Sabbatarian Churches, p. 108.

(20) Philip Schaff, History of the Christian Church, Vol. II, p. 205.

(21) James Moffat, Church in Scotland, p. 140.

(22) R. Hussey, ed., Ecclesiastical Histories of Socrates, p. 289; George Park Fisher, History of the Christian Church, p. 128.

(23) St. Jerome, Epistle ad Eusebium, Vol. I, p. 334, cited in James Yeowell, Chronicles of the Ancient British Church, p. 26.

(24) St. John Chrysostom, Tome vi, p. 535; Tome viii, p. 3; cited in James Yeowell, Chronicles of the Ancient British Church, p. 26.

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that records are extant throughout these early centuries of organized churches immersing and observing the seventh-day as the Sabbath. To them, however, it is clear that the centuries saw a constant increase in the number of representatives of those tendencies which took definite form and practice in apostolic days.

The rise of the Wyclif inspired Lollards in England, (25) and the martyrdom of John Hus in 1415 in Bohemia, (26) present further evidences of the determination many Christians possessed to serve their Lord after the simple and pristine mode of their fathers. The Reformation under Luther, and the Protestant (Puritan) Revolution in England during the following century, had had much early preparation. Baptists of both the first-day and seventh-day persuasions were represented in Cromwell's army. (27)

For the records of first Seventh-day Baptist churches established in England, the reader is referred to the monumental work of the organization here in America, published in 1910 by the Sabbath Tract Society, Plainfield, New Jersey. (28) Out of the first and second phases of the Reformation came a great tenet, Justification by Faith,

(25) Lewis Browne, Since Calvary, pp. 255-259.

(26) Lewis Browne, Since Calvary, pp. 260-263.

(27) Louise Fargo Browne, Baptists and Fifth Monarchy Men, pp. 3 seq.

(28) Corliss Fitz Randolph, ed., Seventh Day Baptists in Europe and America, 2 vols., see Bibliography.

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so admirably expressed by Joseph Davis, Sr., of Seventh-day Baptist leadership in 1672. (29) It is, in the opinion of Seventh-day Baptists, a great Christian tenet, one that has played so large a part in the progress of Seventh-day Baptists in America.

Early colonial Massachusetts - Bay offered barren soil indeed for "separatists" coming to her shores. The local authorities were non-conformists, seeking a measure of freedom from the English prelates, but they were not separatists. Cotton, Hooker, Winthrop, Endicott are names in New England's seventeenth century life suggestive of the colonial theocracy there. Dependent on the mother country in many ways, and governed by agents sent them by the crown, the state early adopted an attitude of amelioration. (30)

The suspicions of this church-state theocracy were directed against all Baptists, Anabaptists, and Antipedobaptists. In early Massachusetts the word Baptist had the power to suggest the "Munster Kingdom", and the authorities were overfearful of a repetition of a religious war with the horrors of Munster. (31) The same attitude was to be found in Virginia, where also religion was a social factor.

(29) Joseph Davis, Sr., The Last Legacy, p. 31.

(30) Inventory of the Church Archives of New Jersey: Baptist Bodies, p. vi.

(31) Albert Henry Newman, Baptist Churches in the United States, pp. 30-32. For a succinct account of Baptists and New England colonial problems, see George E. Horr, The Baptists, in The Religious History of New England, pp. 135-176.

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One of the first important steps in freeing religion from the tradition of overhead authority was the protest of Roger Williams against the influence of Massachusetts officials over the church. (32) Puritanism was only a half step from a state controlled religion to the independence of separatism. Feeling this, Williams led in the establishment of the first important free colony in America on land purchased from the Indians of the Narragansett Bay area. The Baptist church he organized in Providence, and that organized at about the same time by John Clarke in Newport, continued to stand out for the rest of the seventeenth century as asylums to the persecuted in Massachusetts and Connecticut. (33)

Some have claimed that Seventh-day Baptists in America have an origin independent of the English body. (34) To the Seventh-day Baptist historian who believes in the power of a missionary church, it would seem that the Bell Lane Seventh-day Baptist Church of London, consciously or unconsciously, was an instrument in the hand of God. It was from this vigorous church that Stephen Mumford came to Newport in 1664. (35) Finding

(32) Frank Spencer Mead, Ten Decisive Battles of Christianity, pp. 92-96.

(33) Henry Kalloch Rowe, History of Religion in the United States, pp. 32-36; George Benjamin Utter, Old "Festerle", p. 9. See also forthcoming Inventory of the Church Archives of Rhode Island: Baptist Bodies.

(34) Edward Field, ed., State of Rhode Island and Providence Plantations, Vol. II, p. 100.

(35) In the records of churches, a few of the earlier dates are given to conform to the old or Julian calendar. With the change in America and England to the Gregorian calendar, on the third of September, 1752, September 3d. became September 14th. January 1st, instead of March 25th, became the beginning of each new year. A very slight discrepancy in dates may sometimes appear because of the change. See William L. Burdick, in Seventh Day Baptists, p. 588n.

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no Seventh-day Baptist Church in Newport, Stephen Mumford worshipped with the First Baptist Church, John Clarke, pastor. He supposed that differing from his Baptist brethren in nothing but his reverence for the Sabbath, he would enjoy a peaceful fellowship.

All went well for a brief time. Here he met that choice spirit, Samuel Hubbard, who was to become his lifetime friend. This new friend, spiritual and well educated, had come to Rhode Island from Connecticut in 1648, being well received along with his wife into the membership of the Newport Baptist Church. (36) He and Stephen Mumford had many conversations about the Sabbath. Others became interested to such an extent that the officers of the church frowned upon them; indeed, made them very miserable by persecution. Convinced finally that they could not keep the Sabbath (seventh-day), and at the same time enjoy the full fellowship of the Newport Baptist Church, they formally withdrew, December 7, 1671. On December 23, 1671, they formally organized the First Seventh-day Baptist Church of Newport, the first church of this faith in the New World. (37) This was the sixth Baptist church in America, according to the New England historian, Isaac Backus. (38) Their first house of worship was built at Greene End, near Newport. William Hiscox was the first pastor chosen.

(36) Albert Henry Newman, Baptist Churches in the United States, p. 110.

(37) Edward Peterson, History of Rhode Island and Newport, pp. 344, 345; George Benjamin Utter, Old "Westerle", p. 17.

(38) Isaac Backus, Church History of New England, p. 109.

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The way was not easy for this first brave, small band. During the lifetime of Obadiah Holmes and John Clarke, prominent spiritual leaders in the Baptist community of Newport, there was much controversy. However, after the death of Obadiah Holmes, in 1682, a measure of harmony existed between these two groups. In fact, when the successor of Pastor Holmes moved to South Carolina, in 1694, the pastorless Baptist group sat under the ministry of Mr. William Hiscox of the Sabbatarian church. This fraternal intercommunion continued until 1711. (39) It was a portent of the peaceful progress that was to come in Rhode Island for Seventh-day Baptists of the next two centuries.

The conversion to friendliness on the part of the redoubtable Cotton Mather is eloquent testimony for this period. In 1695, writing in his Magnalia, he bitterly describes Rhode Island as a "colluvies of Anti-nomians, Familists, Anabaptists, Anti-Sabbatarians (appearing conscious of persecutions that were early directed against that pioneer three, Hiscox, Mumford, Hubbard), Arminians, Socinians, Quakers, Ranters, everything in the world but Roman Catholics and real Christians". (40) However, in 1718, we have this same Mather admitting that in Rhode Island "Calvinists with Lutherans, Presbyterians with Episcopalians, Pedobaptists with Anabaptists, do with delight sit down together". (41) What ripening with the years! Increase Mather and his son John actually joined in the same ordination of a Baptist minister in the town of Boston, in that same year, 1718. (42)

(39) Edward Peterson, History of Rhode Island and Newport, p. 335.

(40) Cotton Mather, Magnalia, bk. vii, p. 20.

(41) Massachusetts Historical Society Collection, first series, vol. i, p. 105.

(42) Henry Malloch Rowe, The History of Religion in the United States, p. 45.

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The records of this first Seventh-day Baptist church in America, during its first twenty years, are lost. The Journal of Samuel Hubbard, one copy of which is on file in the library of Milton College, Wisconsin, gives some interesting and dependable first-hand observations of this early period. At the end of the first decade, Mr. Hubbard reports twenty-nine members living in Newport, one at Providence, four in Plymouth Colony, five on Martha's Vineyard, one at Narragansett, seven in Westerly, and four in New London. (43) Up to 1692, more than one hundred members had belonged to this church. (44)

In 1708, it seemed wisest that a second church be organized in the Westerly area, which was thirty miles or more across the bay from Newport. Then Westerly embraced, as well as the present township of that name, those now known as Hopkinton, Richmond, and Charlestown. This Seventh-day Baptist church of old Westerly selected Mr. John Maxson as its first pastor. (45) For a half-century the church was simply called the "Sabbatarian Church in Westerly". This was the case until the old Westerly area was divided into four towns, and the house of worship was thus located in Hopkinton. The First Seventh-day Baptist Church of Hopkinton (old Westerly, 1708), has had a long and gracious record. Its

(43) William L. Burdick, in Seventh Day Baptists, p. 601.

(44) Seventh Day Baptist Memorial, Vol. II, pp. 122, 172.

(45) Edward Field, ed., State of Rhode Island and Providence Plantations, Vol. II, p. 101; James Bailey, History of the Seventh-Day Baptist General Conference, p. 10; Frederic Denison, Westerly and its Witnesses, pp. 59-65; George Benjamin Utter, Old "Westerly", pp. 7, 35.

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members, throughout these long years, have filled many responsible places in church and government affairs. The denomination is very proud of its record. By 1816, the church membership was approximately one thousand, an almost unprecedented record in rural church history. Its influence seems to have given a permanent Sabbatarian complexion to Southwestern Rhode Island. (46) Until 1802, and the establishment of the General Conference, it exercised a gracious hegemony over the general interests of the denomination in America. A great colonizer, the Hopkinton church has sent out more than fifteen groups, assisting them in organizing separate Seventh-day Baptist churches in the Eastern Association. (47)

In addition to these churches of the New England area, small groups of Sabbath-keepers, or lone families of this faith, dotted the way between Westerly in Rhode Island and the early strategic points of western Pennsylvania and Piscataway, New Jersey. (48) To the student of church history it becomes an interesting triangle, with its vertices lying on Westerly, Philadelphia, and Piscataway. While almost contemporary in rise and development, difficulty of communication and travel during the early years of the denomination enables us to conclude that the origin of these Sabbatarian foci were independent. Stephen Mumford, Abel Noble, and

(46) Edward Peterson, History of Rhode Island and Newport, p. 344.

(47) See Forthcoming Inventory of the Church Archives of Rhode Island: Baptist Bodies.

(48) Lewis Alexander Platts, in Seventh Day Baptists, pp. 128, 129; Isaac Backus, Church History of New England, pp. 226, 227.

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Edmund Dunham were the three pioneers of the Seventh-day Baptist cause in America. (49) Having dealt with the beginnings in Rhode Island under the tutelage of Stephen Mumford, the story now turns to Pennsylvania.

Abel Noble came to Pennsylvania in 1684, and purchased land in Bucks County, just north of Philadelphia and west of Trenton. He was the son of a wealthy Quaker of Bristol, England. (50) The Quakers had control of West Jersey from 1677. Following the death of Carteret a company of Quakers, with William Penn at their head, purchased his interests in 1682. (51) One year earlier this same company under Penn had purchased Pennsylvania, Charles II granting the deed in default of the payment of 80,000 pounds which the crown owed Penn's father. The two areas, Pennsylvania and West Jersey, became a haven at once for "radical" and primitive types of Christianity. This was the new area that the son of the wealthy Bristol Quaker was to live in and serve.

With natural Quaker leanings, Abel Noble began to travel back and forth through the Penn holdings, actuated in part by business and in part by a wholesome curiosity to understand more about his adopted land. On one of his early journeys he met the Baptist minister, Thomas Killingsworth. (52) By him Abel Noble was baptized. On an

- (49) James Bailey, History of the Seventh-Day Baptist General Conference, 1802, 1865, p. 9.
- (50) Oscar Uberto Whitford, in Seventh Day Baptists, p. 325.
- (51) Leaming, Aaron, and Jacob Spicer, The Grants, Concessions, and Original Constitutions of the Province of New Jersey, pp. 412, 505; Isaac Mulford, Civil and Political History of New Jersey, p. 164.
- (52) Inventory of the Church Archives of New Jersey: Baptist Bodies, p. viii.

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early subsequent journey he met a Seventh-day Baptist minister from Connecticut. Through this contact he was led to accept the Sabbath doctrine. (53)

In 1691, seven years after Abel Noble came to America, sharp differences over certain doctrinal questions began to disturb the harmony of Pennsylvanian and West Jersey Quakers. This defection was led by George Keith, a friend and partner of Penn. His contention bears significantly upon this theme, namely, the special commandments of God and His Holy Scriptures. Abel Noble was one of the signers of the articles establishing the Keithian Quakers. Keith was not able to satisfy the bands of dissenting Friends for long, and returned to England. This first Seventh-day Baptist church in Pennsylvania, the second in America, was organized in 1697 (circa), near Philadelphia. The church is now known in the records as Newtown Seventh-day Baptist Church. It continued active well into the nineteenth century, acting as a mother church sponsoring the yearly meetings. (54) In addition to this early work at Newtown, churches were organized also in the areas of French Creek (East Nantmeal), Pennepek, Upper Providence, and Nottingham. (55) Little is known of them now. Colonies were sent out by Newtown into Maryland, South Carolina, and Georgia.

(53) Lewis Alexander Platts, Seventh-Day Baptists in America, in Seventh Day Baptists, pp. 124, 125.

(54) William L. Burdick, The Eastern Association, in Seventh Day Baptists, pp. 668, 669.

(55) Lewis Alexander Platts, Seventh-Day Baptists in America, in Seventh Day Baptists, p. 129.

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A sketch of the early movement in Pennsylvania would not be complete without a brief description of the settlement there of German Pietists under the initial leadership of Johannes Kelpius, the "hermit of the Wissahickon". Arriving in Philadelphia in 1694, they took the oath of allegiance and proceeded to Germantown. A tract of one hundred and seventy-five acres of land was secured on the Wissahickon, and here the group of scholarly, self-effacing pilgrims determined to work out their religious philosophy. (56)

In a few years the simple sincerity and sound scholarship of this group began to attract attention at much greater range than the surrounding countryside. Abel Noble made early acquaintance with Kelpius and his associated leaders. Strong evidence points to the fact that these Germans on the Wissahickon came early to adopt Sabbath-keeping. (57) In part, often in large part, through their ministry of preaching and co-operation, early Seventh-day Baptist congregations were established at Philadelphia, Pennepek, Oxford, and other communities. (58)

Kelpius died in 1708 (circa), and the community fortunes of this German group began to lag. Certain leaders among them had found it advisable to move into Germantown, Philadelphia, or elsewhere; and while their unselfish

- (56) Corliss Fitz Randolph, German Seventh Day Baptists, in Seventh Day Baptists, pp. 945-950.
- (57) Corliss Fitz Randolph, German Seventh Day Baptists, in Seventh Day Baptists, pp. 951, 952.
- (58) See the forthcoming Inventory of the Church Archives of Pennsylvania: Baptist Bodies; William L. Burdick, The Eastern Association, in Seventh Day Baptists, pp. 669-671.

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ministries served to strengthen the Kingdom, their own numbers were being sadly depleted.

In 1720, another group of German Pietists sought relief from persecution, and opportunities in America. Having heard glowing reports of the Kelpius community, they arrived in high hopes. Their disappointment was keen, when they discovered the ebbing tide of affairs. After a period of preparation, Conrad Beissel and three companions, seeking to quicken the fires of the original movement on the Wissahickon, established themselves some distance farther in the wilderness and built the Ephrata Community. (59) There, inspired by the life of Johannes Kelpius, they labored long and faithfully. It was through the work of Beissel that German Seventh-day Baptists are today able to show so much strength in Pennsylvania.

The early story of the Seventh-day Baptists in New Jersey will complete the origins of this denomination in America. About 1689, a group of Baptists just inland from Raritan Bay and somewhat northwest of the Middletown-Holmdel area, organized a Baptist church. This was done with the assistance of Thomas Killingsworth, mentioned above. The new organization selected John Drake as its first pastor, and gave the name of Piscataway to the church and community (now New Market). (60) Among the first members of this community were Benajah Dunham and his

(59) Howard Tyle, A Peculiar People, pp. 776-785; Oswald W. Seidensticker, A Colonial Monastery, pp. 209-223.

(60) See Inventory of the Church Archives of New Jersey: Baptist Bodies, p. viii.

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friend John Fitz-Randolph. The latter was a forebear of many prominent leaders in the history of the denomination of Seventh-day Baptists in America. Benajah Dunham was the father of Edmund Dunham, with whom the history of the organized work of Seventh-day Baptists in New Jersey began. (61) He was a member in full fellowship of the Piscataway Baptist Church, and by the year 1700 had been ordained as a deacon by that church and licensed to preach. With the turn of the century we are told that there were a number of Sabbath-keepers in the East Jersey area. (62) No doubt settlers had arrived here by this time from Rhode Island and Connecticut, and Abel Noble may have traveled through the area long before 1700. At any rate, Edmund Dunham was challenged by a member of his community to prove his position as a First-day Baptist. Searching his Bible prayerfully, he could find no authority for violating the Fourth Commandment. This to his amazement. Carrying his new-found conviction concerning the Sabbath to his brethren, he soon won a number to his way of thinking. Again the situation arose that had grown such a problem for Mumford, Hubbard, and others in that earlier group in Newport. In 1705 the group of Sabbath-keepers withdrew and organized their own church, the first Seventh-day Baptist church in New Jersey. (63)

- (61) Oliver B. Leonard, in History of the First Baptist Church of Piscataway, p. 111.
- (62) Isaac Backus, Church History of New England, pp. 226, 227; Thomas S. Griffiths, A History of Baptists in New Jersey, p. 518.
- (63) Inventory of the Church Archives of New Jersey: Baptist Bodies, p. 119; Albert Henry Newman, Baptist Churches in the United States, p. 204.

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The story of the Dunhams at Piscataway is an inspiring sequence. Edmund was pastor of the flock for twenty-nine years, and his son John followed him as pastor for forty-three years more. The unselfish and faithful leadership of these two resulted in much growth, and the church at Piscataway became the mother of numerous vigorous colonies. (64) The work at home was not easy. For years it was necessary to conduct their worship in the various homes of the members. Not until 1736, two years after the death of Edmund Dunham, was the first Seventh-day Baptist Church built in Piscataway on a lot given by John Fitz-Randolph, the friend of the grandfather of his young pastor.

There is evidence of much discussion regarding Sabbath-keeping in South Jersey, even earlier than 1700. (65) There were numerous Baptists in the old Cohansey (Shiloh) area as early as 1690. (66) It is highly probable that Abel Noble, William Davis, and members of the early community on the Wissahickon visited here at stated intervals. There seemed to be an apparent inclination on the part of Baptists in South Jersey to allow full liberty to their brethren of Sabbatarian convictions. (67) Into this part of Jersey Irish, Welsh, and hard pressed colonists from New England were pouring by 1700. Following 1705,

(64) Thomas S. Griffiths, A History of Baptists in New Jersey, p. 519.

(65) Thomas S. Griffiths, A History of Baptists in New Jersey, p. 521.

(66) Inventory of the Church Archives of New Jersey: Baptist Bodies, p. viii.

(67) Albert Henry Newman, Baptist Churches in the United States, p. 214.

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certain of these had membership at Piscataway, others at one of the Pennsylvania churches. Realizing the wide-flung area to be ministered to by the three strategic points for American Sabbatarians at the beginning of the eighteenth century, it becomes clear why those "mother" churches needed two or more elders or pastors each. The incentive for an early missionary organization was stimulating and inspiring. Already they were conscious of the command, and were "beginning at Jerusalem".

The Seventh-day Baptists had a temporary organization in the Cohansey community as early as 1716. (68) Jonathan Davis was a Sabbath-keeper living in Trenton during this period. He had come to Jersey with his relatives from Massachusetts as early as 1695. Of Welsh origin and well founded in the faith, he labored with all these people in the Cohansey area, displaying tireless zeal and devotion. He was never ordained as their pastor, but served as minister to them all for more than thirty years. The ground was thus laid for the formal church organization which was effected in 1737. (69) The first pastor called to this new church at Cohansey (officially Shiloh after 1829) was Elder Jonathan Davis, a nephew of the revered minister by the same name. The church made great progress prior to the Revolution, and was a citadel of strength for Seventh-day Baptist interests in South Jersey.

- (68) William L. Burdick, The Eastern Association, in Seventh Day Baptists, p. 684.
- (69) Inventory of the Church Archives of New Jersey: Baptist Bodies, pp. 119, 120.

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As the Dunham family led and served throughout the early story of the Piscataway Seventh-day Baptists, so the Davis family was connected with the next church to be organized by the denomination in New Jersey. Elder William Davis had been a prominent Sabbath-keeper and minister in Pennsylvania and New England. Despite many disappointments in his life, he remained true to his convictions. Seeking a new home in the early forties of the eighteenth century, he followed an earlier migration of relatives and friends to Monmouth County, New Jersey, in the vicinity of Manasquan. Accompanied by his large family, he and his old friends constituted a vigorous Sabbath-keeping group. Following his death, in 1745, the Shrewsbury Seventh-day Baptist Church organized with Elder William Davis' son John as its first pastor. (70) Following John Davis' death in 1754, the church remained pastorless for a period of twenty years. During this time they were ministered to by visiting elders, and with fortitude survived a difficult period of their church life. In 1774, Jacob Davis, the younger brother of John, was called to serve the church. Under his wise leadership the church made progress despite the trials of Revolution in the colonies.

In 1789, convinced that economic conditions of their area presented too many grave problems, the Shrewsbury Seventh-day Baptist Church moved with its pastor into what is now Salem, West Virginia. It was a glorious venture. Romance and religious inspiration fired their

(70) Inventory of the Church Archives of New Jersey: Baptist Bodies, p. 120.
See also Corliss Fitz Randolph, Seventh Day Baptists in West Virginia,
pp. 1-8.

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spirits. Looking backward today, we can truly say that they found a "promised land". (71) They settled on White Day Creek in what is now Monongalia County, West Virginia, where they remained two years. Samuel Fitz Randolph, also a Seventh-day Baptist and formerly of Piscataway, had already settled on Ten Mile Creek, some fifty miles west of White Day Creek. He had become a large landholder, and through him these New Jersey Sabbath-keeping friends purchased farms and laid out the Village of New Salem. (72)

In 1811, there was a number of families with membership in the Shiloh (Cohansey) church, yet living in Salem County. Distance and roads presented a serious problem. With the consent of the parent church these members organized the Salem Seventh-day Baptist Church. For a country church it has made consistent progress through the years. Since 1844, it has been known as the Marlboro Seventh-day Baptist Church. (73)

The Seventh-day Baptist church of Plainfield, New Jersey, was formally organized in 1838. (74) This was the result of normal growth in the denomination, and the pressing need felt by a number of the Piscataway members who lived in Plainfield. The constituent members did

- (71) For a valuable account of this unusual experience in the life of a church, see Corliss Fitz Randolph, The South-Eastern Association, in Seventh Day Baptists, pp. 821-842. See also Corliss Fitz Randolph, Seventh Day Baptists in West Virginia, pp. 9-40.
- (72) See forthcoming Inventory of the Church Archives of West Virginia: Baptist Bodies.
- (73) Inventory of the Church Archives of New Jersey: Baptist Bodies, p. 120.
- (74) Thomas S. Griffiths, A History of Baptists in New Jersey, p. 523; Corliss Fitz Randolph, The Eastern Association, in Seventh Day Baptists pp. 691-696.

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not sever their connection with the mother-church until their house of worship was built and dedicated. They have had an inspiring history. Plainfield has become the focus of denominational interests in New Jersey, and in many respects the center of world-wide programs. These shall be discussed in their proper order. (75)

The serious problem of these earnest denominational builders during the first century of their work in America, was coordination. It was obvious to them that most of the discouraging delays their predecessors had experienced in England and Europe could be accounted for by the looseness of the ties between the isolated groups. American pioneers in the faith resolved to avoid this pitfall, and early instituted what they called the "yearly meeting". It was no uncommon thing, in those early days, for whole families to drive a hundred miles with ox team to attend the "Great Sabbatarian Yearly Meeting". Mr. Samuel Hubbard is authority for fixing the date of the first meeting for communion, May 14th, 1684 (Julian). (76) This was of course while Newport was the home of the only Seventh-day Baptist church in the colonies. Nevertheless, just so early did leaders feel the need of an annual season of prayer, discussion, and communion.

(75) Albert Henry Newman, Baptist Churches in the United States, pp. 484-486.

(76) Samuel Hubbard, cited in Seventh Day Baptists, p. 602.

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As the three foci at Hopkinton, Pennepek, and Piscataway developed sufficient strength to throw out colonies near and far, the yearly meeting was depended upon more and more to promote coordination of interests in a common program. Messengers or delegates and letters would be sent from a group of churches around one of these foci to a more distant group, and the signal fires were kept burning brightly. (77)

This yearly or general meeting served its purpose for a century. As more rapid progress was envisioned for the nineteenth century, and as the denominational program became more involved with its missionary and educational interests, leaders came to realize that a more permanent form of annual organization was needed, with boards and committees having authority to carry on the work between sessions. In consequence, at the Yearly Meeting held at Hopkinton, Rhode Island, in 1801, it was voted to approve the organization of a General Conference, and to communicate with all Seventh-day Baptist churches in the United States seeking co-operation. (78) The General Meeting of 1802 was encouraging, and by common consent the term, General Conference, came into use. A brief homily on a century's growth of the General Conference can be had from these figures: In 1801, eight churches were in full fellowship; in 1901, one hundred and sixteen churches reported. (79)

(77) Arthur Elwell Main, The Seventh-Day Baptist General Conference, in Seventh Day Baptists, pp. 150, 151.

(78) Arthur Elwell Main, The Seventh-Day Baptist General Conference, in Seventh Day Baptists, p. 153.

(79) Statistics cited in Seventh Day Baptists, p. 233n.

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Seventh-day Baptists have always been missionary in heart. The pioneer preachers of this denomination in America spent much of their time away from home in protracted meetings, often held in virgin territory. They received the sympathetic cooperation of their home congregations, and in numerous instances assistants were appointed so that the elders or pastors might feel free to remain away as long as the field might call. We have already seen how an early realization of the need for a united front in missionary work led to the organization of the General Conference.

The genesis of the Seventh-day Baptist Missionary Society is of vital interest to the student of denominational history in America. Space permits only a brief outline of its origin and reorganization. (80) In 1813, fired with a fresh missionary zeal, the body of the General Conference, meeting at Cohansey (Shiloh), recommended that all churches in the denomination organize missionary societies. Quite a number reported such organizations at subsequent annual sessions. In 1817, the General Conference passed a resolution commending the activities of these church societies and recommended the selection of a Board of Trustees and Directors of Missions. This was formally voted at the next annual meeting. Enlarging this board's powers in 1824, the General Conference designated it the Seventh-day Baptist General Board of Missions. In 1828, the General Conference meeting at Piscataway, a more facile and elastic organization was set up, having

(80) Oscar Uberto Whitford, Historical Sketch of our Home and Foreign Mission Work for One Hundred Years, in Seventh Day Baptists, pp. 327-345.

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more independence. This was called the American Seventh-day Baptist Missionary Society.

In 1842, a Seventh-day Baptist Missionary Association was set up within the society for emphasis on the enlarged program of the General Conference in the missionary fields, home and foreign. By 1846, the former society merged into the newer association. A few years later "association" in the title was changed back to "society". From then on until the present, the missionary program of the General Conference has been carried on by the Seventh-day Baptist Missionary Society. The business of the society is executed by a board of managers, fifteen in number. (81) The society headquarters are in Westerly, Rhode Island. The board of managers are directly responsible to the society, and the missionary society to the people of the churches through the General Conference.

The regional interests of the General Conference, and the aspirations of the member churches located therein, are promoted by an associational organization which the conference has sponsored since 1835. (82) In 1836, the organization of the Eastern Association was approved by delegates from First and Second Hopkinton, and Shiloh, meeting at Piscataway. (83) The first annual session of the association was held at Piscataway in the

(81) Act of Incorporation, Sec. 4, cited in Seventh Day Baptist Year Book, 1936, p. 190.

(82) William L. Burdick, The Eastern Association, in Seventh Day Baptists, p. 705.

(83) Inventory of the Church Archives of New Jersey: Baptist Bodies, p. 119.

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following year. The area embraced by this sub-division of conference churches includes New England, New Jersey, the eastern part of New York, eastern part of Pennsylvania, and the South Atlantic States. This association covers so many of the first early settlements and fields of the church that it is rich in historical interest to the student of denominational progress.

The Central Association began its organization immediately upon the recommendation of the General Conference in 1835. It includes territory that was more central and western in New York and Pennsylvania. (84) Records of the association disclose tireless efforts of Alexander Campbell throughout its early history. Covering so much virgin territory, the association devoted much of its first efforts to home missions. An associational Executive Board of missions was set up in 1836, which continued to function until its responsibilities were turned over to the Seventh-day Baptist Missionary Society, sometime prior to 1870. (85) The educational and evangelistic programs of this associational group have been an inspiration to the entire denomination.

When the Western Association was organized, in 1836, it included all territory west of the eastern boundary line of Steuben County, New York.

- (84) For the history of the churches of this association, see the forthcoming Inventory of the Church Archives of New York: Baptist Bodies; and the forthcoming Inventory of the Church Archives of Pennsylvania: Baptist Bodies.
- (85) Asa Babcock Prentice, The Central Association, in Seventh Day Baptists, p. 720.

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This included area now designated as the Northwestern and the Southwestern Associations. (86) In its early missionary program, and in its loyal support of the denomination's university at Alfred, New York, it has always been prominent.

The Northwestern Association has its origin in a yearly meeting at Milton, Wisconsin, in 1846. The sister churches of Albion and Walworth participated, and the first formal session was held with the Milton Seventh-Day Baptist Church in 1847. The association has an active record in all departments of denominational work. (87)

This essay has already touched on the life story of Elder William Davis, and his last years at the Shrewsbury church. The almost unparalleled story of the migration of the Shrewsbury group, in 1789, was the real beginning of the Southeastern Association. The New Salem Seventh-day Baptists and sister churches of Western Pennsylvania, Virginia (West Virginia), and Maryland were too far-flung to admit of easy contacts with the older Eastern Association. Accordingly, as early as 1839, these churches, including Ohio, were recognized as the Southwestern Association. Meeting alternately in Ohio and Virginia, these churches decided to organize state associations (Ohio and Virginia) in 1850. The Virginia Association did not thrive, and New Salem and Lost Creek churches returned to the Eastern Association in

(86) William L. Burdick, The Western Association, in Seventh Day Baptists, p. 730.

(87) See the forthcoming Inventory of the Church Archives of Wisconsin: Baptist Bodies; Lewis Alexander Platts, The Northwestern Association, in Seventh Day Baptists, pp. 773-817.

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1856. Finally, with further growth of the denomination in this area, the Southeastern Association was formally organized in 1872. (88) The growth of this association, not only in number of member churches, but in influence and power, has been an outstanding accomplishment of the denomination in America.

Churches have been organized in the Southwestern Association since 1886. Delegates from eight churches met for the first meeting. Much interest has been manifested by this association in mission school work. There are six churches now operating in this association. (89)

The Pacific Coast Association is evidence of the continuation of expansion and growth in the present century. Organized in 1910, it includes the following churches: Dinuba, Healdsburg-Ukiah, Los Angeles, Los Angeles Christ's Church, and Riverside. (90)

The German Seventh-day Baptists have been discussed briefly in the earlier part of this sketch. There are at present three churches active among this group in Pennsylvania. (91) They send messengers to the Central Conference and to the Eastern Association.

- (88) Corliss Fitz Randolph, The Southeastern Association, in Seventh Day Baptists, pp. 868-871. See also Corliss Fitz Randolph, Seventh Day Baptists in West Virginia, pp. 281-312.
- (89) Seventh Day Baptist Year Book, 1938, p. 264; James Franklin Shaw, The Southwestern Association, in Seventh Day Baptists, pp. 917-931. See also Corliss Fitz Randolph, Seventh Day Baptists in West Virginia, pp. 265-280.
- (90) See the forthcoming Inventory of the Church Archives of California: Baptist Bodies.
- (91) See the forthcoming Inventory of the Church Archives of Pennsylvania: Baptist Bodies.

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Discussing associations in general, Rev. William L. Burdick says, "Associational organization has been of incalculable advantage to our cause. It has brought the churches together in sympathy, and was for many years the vehicle through which they united in mission work and the support of pastors with the small churches". (92)

In 1869, the General Conference of Seventh-day Baptists meeting at Shiloh, New Jersey, entertained suggestions for celebrating the bicentennial of the denomination in America. (93) Plans were accordingly laid, and the occasion was celebrated at the annual conference held at Adams Centre, New York, in 1871. At the meeting of the Eastern Association, held with the First Church of Hopkinton, Ashaway, Rhode Island, the following year, the Committee on Education brought forward a plan to set up an endowment fund as a suitable and lasting memorial for the bicentennial occasion. The principles of the association's suggestion were accepted by the General Conference, and the board of the Memorial Fund was selected. Since 1873, the growth of this endowment fund has greatly increased. The proceeds of its investments are applied to the education program of the denomination and to other activities of the General Conference. In 1938, the total secured amount of this Memorial Fund was reported as \$631,800.79. (94)

Beginning with that memorable event of Tacy Hubbard, wife of Samuel, and her Sabbath-keeping friends organizing the first Seventh-day Baptist church

(92) William L. Burdick, The Western Association, in Seventh Day Baptists, p. 755.

(93) Newport Seventh-day Baptist Church, organized in 1671.

(94) Seventh Day Baptist Year Book, 1938, p. 120; David E. Titsworth, The Seventh-day Baptist Memorial Fund, in Seventh Day Baptists, pp. 237-245.

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in America, women have played an heroic part in the progress of the denomination. At the annual meeting of the General Conference with the Lost Creek, West Virginia, church in 1844, a movement was started looking toward the organization of women's societies in all the churches and coordinating their work under a conference board. (95) The Woman's Board has "encouraged the work of the women's societies of the denomination, suggested to them plans and methods, stimulated the raising of money for various enterprises, and enlisted the women of the denomination in these enterprises." (96)

The problem of growth and service facing almost every Christian church is inseparable from the problem of enlistment of its youth. Conditions today are vitally different and more complex in their social problems for every church group. In 1884, three years after the original Young Peoples Society of Christian Endeavor was organized in the Congregational church in America, the first Seventh-day Baptist Y. P. S. C. E. was launched in Westerly. Four other societies were organized within the same year. (97) In 1889, the first permanent committee of young people was appointed for the purpose of coordinating the work throughout the denomination. Later the name of the committee was changed to Young People's Board. Its activities have been increasingly heartening to the denominational leaders. At the 1938 meeting of the General Conference in Plainfield, New Jersey, a report was considered looking forward to the consolidation of three boards, the Sabbath School Board, Young People's Board, and Education Society. This, if consummated, will undoubtedly focus even stronger and advantageous attention upon

(95) Emma Tefft Platts, The Woman's Board, in Seventh Day Baptists, p. 250.

(96) Seventh Day Baptist Year Book, 1938, p. 43.

(97) Agnes Babcock, The Young Peoples Permanent Committee, in Seventh Day Baptists, p. 263.

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the young people of the denomination.

It is to German Seventh-day Baptists in America that credit must go for organizing the first Sabbath School. This was in 1740, under the teaching and direction of Ludwig Hocker, at Ephrata. The Sabbath School served this entire community until 1777, when its quarters were devoted to hospital service for the duration of the Revolution. The minutes of the Seventh-day Baptist General Conference, held at Alfred, New York, in 1836, report the recommendation of a Committee on Publications. Aggressively, the conference has pursued its teaching program, and Sabbath Schools have been offered every possible assistance throughout the denomination. Preceded by Sabbath School institutes in some of the associations, and by associational boards, the General Conference appointed its first Sabbath School Board in 1872. (98) The annual report to the conference in the following year showed great activity already visible. The Sabbath School publications, and the active assistance and cooperation of the Sabbath Recorder, have added immeasurably to the effectiveness of the program.

With the growth of the Seventh-day Baptist missionary program over the years, came an early conviction that Sabbath-keeping Baptists should have a supply of denominational publications. In consequence, the Missionary Society issued the Seventh-day Baptist Missionary Magazine in 1821. The publication continued quarterly for four years. In 1830, the Protestant Sentinel was launched for denominational purposes, and given the approval

(98) Ira Lee Cottrell, The Sabbath School Board, in Seventh Day Baptists, pp. 274, 275.

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of both the conference and the missionary society. This publication was never upon a secure financial foundation, although it served a real need and continued for eight years. Beginning in 1840, the Seventh-day Baptist Register made its initial appearance from DeRuyter, New York. It appeared weekly for four years. About to cease publication on account of financial difficulties, a group of loyal New Jersey Sabbath-keepers took over the financial control of the paper and moved it to New York.

Under this last arrangement the Sabbath Recorder was born, in 1844. To insure permanency for this vital supply source to the denomination, the Seventh-day Baptist Publishing Society was organized, in 1848. The Publishing Society gave security to subsequent conference publicity programs.

The story of the rise and progress of the Tract Society in American Seventh-day Baptist history reflects consistent and determined effort. Since 1671, faced by many problems peculiar to any minority group, and definitely difficult ones of its own, the Tract Society has contributed immeasurably to the perpetuity of the Bible Sabbath and the convictions of its proponents. Organized in 1835 as the Seventh-day Baptist General Tract Society, it was reorganized in 1843 as the American Seventh-day Baptist Tract Society. Prior to 1872, the Society stressed its colportage program. Depositories, general traveling agents, missionaries, church societies, and individual volunteers were its publicity agents and distributors. Tracts, magazines, periodicals, and books found their way into home, libraries, hotels, and many other places, through this period.

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Before 1872 it became apparent that the Tract Society greatly needed its own publishing house. In consequence, the Sabbath Recorder was purchased from private interests that had published it for a few years, and Alfred Centre, New York, was selected by the Board of the Tract Society as its publishing center. Since 1881, Plainfield, New Jersey, has been the headquarters of the Executive Board. In 1894, after much careful deliberation, the Tract Society authorized the board to provide suitable quarters for its national publishing house in Plainfield. This was done by January 1, 1895, where it is still located, improved from time to time and modern in every detail. The American Sabbath Tract Society is dedicated to the promotion of Sabbath reform, "vital godliness, and sound morality". (99) The sound scholarship, business acumen, and consecration of the Tract Society's leaders have found ample vehicle for expression in the society's important weekly, The Sabbath Recorder.

The student of education will readily recognize the problems early Seventh-day Baptists faced in this field. Schools everywhere in the eighteenth and first half of the nineteenth centuries were sponsored either by philanthropic citizens or by churches. In their effort to establish their identity, and to promote denominational growth, Seventh-day Baptists sponsored the training of their children with heroic determination. In the eighteenth century these efforts confined themselves to temporary organizations, springing up in each new community as the need arose, and pushing constantly with the ever-moving tide of westward migration. Perhaps the outstanding work of them all was accomplished in the Ephrata community, mentioned above.

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By the nineteenth century, permanent communities had determined places for themselves along the westward march, and greater efforts for schools controlled by the denomination were set forth. The first of these schools were in the experimental stage, and were for the most part temporary. However, each represented consecrated effort, and godly influence. Their service cannot be fully estimated. They were, Union Academy, at Shiloh, New Jersey, 1848-82; (100) Farmington Academy, Farmington, Illinois, 1849-52; Albion Academy, Albion, Wisconsin, 1854-94; New Market Seminary, New Market (Piscataway), New Jersey, 1854-61; Big Foot Academy, Walworth, Wisconsin, 1857-81; Hopkinton Academy, Ashaway, Rhode Island, 1857-69; and DeRuyter Institute, DeRuyter, New York, 1836-74, the memories of which will ever serve as an imperishable monument to the inimitable Alexander Campbell. (101)

In addition to these passing services, so well rendered Seventh-day Baptists in hours of need, there are four very much alive and active institutions supported by the Seventh-day Baptist Education Society. The oldest and largest of these is Alfred University, Alfred, New York. (102)

The Seventh-day Baptist Education Society has an active and interesting history. The tasks of the society have been of a twofold nature: first of all, to nourish the idea of Christian education; and then to lead

- (100) Inventory of the Church Archives of New Jersey: Baptist Bodies, p. 121. For other academies in this group consult the forthcoming Inventory of Church Archives (Baptist Bodies) for the state in which each was located.
- (101) Marie Stillman Williams, DeRuyter Institute, in Seventh Day Baptists, pp. 567-573.
- (102) See the forthcoming Inventory of the Church Archives of New York: Baptist Bodies.

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the denominational movements initiated to provide colleges under Seventh-day Baptist interest and control. In 1834, the General Conference passed a resolution recommending the organization of education societies in the churches. (103) A year later these societies were grouped into a similar national body by the General Conference. Their purpose, through the four years that they seemed active, was to discover and assist young men who might desire to serve as ministers.

After some disappointing delays, a permanent organization was set up by the conference in 1855. The Seventh-day Baptist Education Society made its eighty-third report, to the General Conference, meeting in Plainfield, New Jersey, in 1938. (104) From its inception, the society bent its consistent efforts toward the organization of a denominational college. Almost immediately upon organization, in 1855, the society secured control of Alfred Academy, at Alfred Centre, New York, and began laying plans for the college. At the conference meeting of the following year, a board of trustees was elected. Beginning at once plans for a charter, the institution was formally opened as Alfred University, in 1857, with William Colegrove Kenyon as its first President. (105) The academy at Alfred Centre had grown into a university, destined to wide influence and profound service to the denomination. A hand stronger than man's seemed surely to be guiding Alfred Academy and Teachers' Seminary during those two decades, 1836-56.

(103) William L. Burdick, Seventh-day Baptist Education Society, in Seventh Day Baptists, p. 463.

(104) Seventh Day Baptist Year Book, 1938, p. 241.

(105) James Lee Gamble, Alfred University, in Seventh Day Baptists, p. 489.

Seventh-day Baptists

At its annual meeting in 1858, the society began an active campaign for a Theological Seminary to be operated as an integral part of the University. The session of 1862-63 saw the beginning of the fulfillment of many dreams of the pioneer builders. (106) The Education Society has been the channel through which all the denominational schools have presented their appeals and offerings to the people of the denomination. The society makes annual reports, through its Executive Board, to the General Conference.

In Seventh Day Baptists in Europe and America, there are excellent brief essays on Milton and Salem colleges. (107)

The Seventh-day Baptists in America have been definitely impressed, since the turn of the century, by the great need for careful preservation of all denominational church archives. In order to insure the success of this task, the conference organized the Seventh Day Baptist Historical Society in 1916. The organization is under the very able direction of Corliss Fitz Randolph, and is housed in the attractive denominational building in Plainfield, New Jersey. The immediate stimulus actuating the organization was the generous offer of the late Julius Friedrich Sachse, of Philadelphia. His comprehensive collection includes: books, manuscripts, rare papers, photographs, household utensils, all relating to the activities of the historic German Seventh-day Baptist community at Ephrata, Pennsylvania. This is believed to be the most complete collection of Ephrata material in existence, and an invaluable aid

(106) William Calvin Whitford, Theological Department Alfred University, in Seventh Day Baptists, pp. 549-557.

(107) Seventh Day Baptists, pp. 529-543, 545-548.

Seventh-day Baptists

in any colonial research having to do with Pennsylvania. Seventh-day Baptists are justly proud of its acquisition. The library of the historical society has in safekeeping many of the valuable records of the denomination. Other valuable archives are carefully preserved at Alfred University, Milton College, Salem College, and General Conference headquarters at Westerly, Rhode Island.

The Seventh-day Baptist Building, constructed soon after the General Conference had ordered the Sabbath Tract Society, in 1916, to provide a denominational building, houses other organizations of the conference, the Memorial Board, the Tract Society (editorial rooms of the Sabbath Recorder), and the Historical Society, including library and museum.

It appears that much of the credit for the smooth operation of the large conference program is due to the tireless work of the Commission of the Seventh-day Baptist General Conference, organized in 1918. This commission is the outgrowth of the Advisory Council, operating for the years of 1912-18. The Commission fills a great need. It was apparent much earlier than 1912, that the complex interorganization of denominational interests would become involved without some kind of a steering commission, whose responsibility should be to coordinate all societies, associations, and boards, and relate them to the conference. Seventh-day Baptists in America have a polity and organization that has become an achieved goal toward which many other denominations are striving. Church independence, so essential to congregational systems, and mutual cooperation are thus accomplished. (108).

(108) William L. Burdick and Corliss Fitz Randolph, Manual of Seventh-day Baptist Procedure, p. 21.

LIST OF ABBREVIATIONS AND SYMBOLS

Aet.	(aetatis)	of age, old
ch.		chapter
circa		about
d.		died
12 ^o	(about 5 x 7 $\frac{1}{2}$)	duodecimo
ed.		editor
edit.		edition
fl.		floor
f ^o	(very large)	folio
fol.		folio
hdw.		handwritten
Ms.(s)		manuscript(s)
No.		number
8 ^o	(about 6 x 9 $\frac{1}{2}$)	octavo
p.(p)		page(s)
pkg.(s)		package(s)
P.L.	(N.J. Legislative Statutes)	Pamphlet Laws
ptd.		printed
4 ^o	(about 9 $\frac{1}{2}$ x 12)	quarto
R.S.		Revised Statutes (1937)
va.		vault
vol.(s)		volume(s)

Explanatory note:

Full given names are shown wherever research has disclosed them.
Span of life dates and dates of tenure are also given where possible.

THE SEVENTH DAY BAPTIST BUILDING
PLAINFIELD, N. J.

The Seventh Day Baptist Building, also known as the Denominational Building, is located at 510 Watchung Avenue, Plainfield. It is a three-story structure of red tapestry brick with Indiana limestone trimming. The architecture is semi-ecclesiastical with four oriel windows in the facade.

A resolution was adopted at the General Conference of the Seventh Day Baptist Church, held at Salem, W. Va., in August 1916, directing the American Sabbath Tract Society to provide a building for the Publishing House which was then located in the Babcock Building. At the sessions of the General Conference held in Plainfield in 1917, plans were submitted for the building now in use, and the conference directed that the work of building proceed with as much expedition as the Society thought wise. In 1921, the tract of land, upon which the building now stands, was purchased for \$18,500 from Peter Neumann. This property on Watchung Avenue is almost opposite the City Hall and adjoins the Y.M.C.A., between Fifth and Sixth Streets. It was first decided to construct the Publishing House upon the rear of the lot and to eventually connect it with the Seventh Day Baptist Building, upon the latter being built. Ground for the Publishing House was broken October 9, 1921; and on April 9, 1922, this building, one-story, 105 feet long and 58 feet wide, was dedicated. At the Publishing House the weekly church publication, The Sabbath Recorder, established in 1844, is printed; and also the year book, tracts, and various other material.

It was not until April 17, 1929, that the contract was awarded for the erection of the main structure in front of the Publishing House. Work on this structure was completed in December of the same year at the cost of \$80,938.49. The building was dedicated on December 12, 1929. The total cost of Publishing House and Seventh Day Baptist Building was \$142,458.22. In 1931, the building was transferred to the Board of Trustees of the Seventh Day Baptist Memorial Fund to be legally managed for the General Conference. The General Conference was incorporated in the State of New Jersey as of September 26, 1938, pursuant to legislative provisions. (1) The title to the Seventh Day Baptist Building has been transferred to this corporation.

The building is finished in oak and well arranged to meet its purposes. On the first floor is a reception hall, office, and vault for the treasurer; office for the Memorial Board and rooms for three other officers. There is an entrance to the Publishing House which also can be reached from the street. The double doors leading from the stairway landing on the second floor are marked Tract Society and here there is a large waiting room, a board room, vault, and offices for editor and secretary. The Historical Society occupies the third floor. Two large rooms are used for its library and museum. There is a vault for the preservation of historic records, and offices, one of which is used by the librarian. This building is the same width as the Publishing House, 58 feet, with a depth of 41 feet.

(1) P.L. 1898, ch. 166; R.S. 16:1-4; P.L. 1905, ch. 213; R.S. 15:14-6.

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

The annual meeting of Seventh Day Baptists began as early as 1684, when the congregations at Newport and old Westerly were worshipping at the first and only Seventh Day Baptist church in America. This annual meeting continued with the growth of the denomination, and was programmed in some areas even after the General Conference was organized in 1802. The records of the conference on file in Plainfield, New Jersey, include: conference minutes, programs, and registers (entries 1-9) from origin in 1802--, copy of reports on incorporation (entry 10) for the years 1910-15, correspondence from English brethren in 1743 (entry 11) felicitating the occasion of the yearly meeting at Piscataway, church letters to the conference (entry 12) in 1808 and 1870, copies of conference monthly letters (entry 13) to the churches in 1930-32, and two certificates of ordination (entry 14) in 1824 and 1833. For additional records of early yearly meetings and of the General Conference, see the forthcoming Inventory of the Church Archives of Rhode Island: Baptist Bodies; and denominational historians listed in the bibliography.

1. (MINUTES) SEVENTH DAY BAPTIST GENERAL CONFERENCE, 1802-30. 2 vols.

Proceedings of the convened national body describing the pre-conference program; convening exercises; reports of the corresponding secretary; the treasurer's denominational budget for the fiscal year ending June 20; auditor's certifications; formal reports of boards and societies; committee appointments; list of delegates; constitution and by-laws. Contains 1807-17 Central Missionary Society. Ptd. 3rd fl. library.

2. CONFERENCE MINUTES, 1831-80. 6 vols.

Original proceedings. For description see entry 1. Contains reports of 1831-80 American Seventh Day Baptist Missionary Society; 1843-80 Seventh Day Baptist Missionary Society, see entry 16; 1837 American Seventh Day Tract Society, see entry 74; 1838-43 Seventh Day Baptist General Tract Society, see entry 75; 1844-80 American Sabbath Tract Society, see entry 74; 1838-40 Society for the Promotion of Christianity among the Jews; 1837, 1838, 1856-80 Seventh Day Baptist Education Society, entry 21; 1841-46 American Evangelical Board of Directors; 1861-70 Seventh Day Baptist Publishing Society; 1873-80 Sabbath School Board; 1874-80 Memorial Board, entry 127. Ptd. 3rd fl. library.

3. SEVENTH DAY BAPTIST ANNIVERSARIES, 1881-1900. 4 vols.

Original proceedings. For description see entry 1. Contains reports of 1881-1900 Seventh Day Baptist Missionary Society, see entry 15; 1881-1900 American Sabbath Tract Society, see entry 74; 1881-1900 Seventh Day Baptist Education Society, see entry 20; 1885-94, 1896-1900 Woman's Executive Board, see entry 133; 1881-90 Memorial Board, see entry 127; 1891-1900 Seventh Day Baptist Memorial Fund, see entry 127; 1881-1900 Sabbath School Board; 1890 Seventh Day Baptist Council; 1886-1900 Young People's Permanent Committee. Ptd. 3rd fl. library.

General Conference

4. SEVENTH DAY BAPTIST YEAR BOOK, 1901--. 30 vols.

Original proceedings. For description see entry 1. Contains reports of 1901-- Seventh Day Baptist Missionary Society, see entry 15; 1901-- American Sabbath Tract Society, see entry 74; 1901-- Seventh Day Baptist Education Society, see entry 20; 1901-- Woman's Executive Board, see entry 133; 1901-- Seventh Day Baptist Memorial Fund, see entry 127; 1901-- Sabbath School Board; 1901-10 Young People's Permanent Committee, see entry 135; 1911-- Young People's Board, see entry 134; 1917-- Historical Society; 1906-- Lottie Baldwin Association; list of member churches, ministers, associations, schools, and societies. Ptd. 3rd fl. library.

5. MINUTES OF THE GENERAL CONFERENCE, September 5, 1838-September 9, 1840. 1 vol.

Copy of proceedings. For description see entry 1. Hdw. 3rd fl. va.

6. CONFERENCE NOTES, SHILOH, N. J., 1905. 1 vol.

Copy of notes on proceedings of annual session of General Conference held at Shiloh. For description see entry 1. Typed. 3rd fl. va.

7. PROCEEDINGS OF THE SEVENTH DAY BAPTIST GENERAL CONFERENCE, August 28, 1922. 1 copy.

Copy of proceedings of conference session held at Newport, R.I., on August 28, 1922. For description see entry 1. Typed. 3rd fl. va.

8. GENERAL CONFERENCE REGISTER BOOK, August 24-29, 1915. 1 vol.

Register of delegates to General Conference held at Milton, Wisconsin, showing name and address. Hdw. 3rd fl. va.

9. SEVENTH DAY BAPTIST GENERAL CONFERENCE PROGRAM, August 22-27, 1922. 1 vol.

Daily schedule of activities of annual session. Ptd. 3rd fl. va.

10. (CONFERENCE CHARTER) 1910-15. 1 portfolio.

Copy of reports of Committee on Incorporation of General Conference, named in 1910, made to General Conference in 1914, with printed drafts of bills introduced by Congressman H.M. Neely, West Virginia, into 63d and 64th Congress in 1915, giving charter to conference. Also typewritten copies of statements made on these bills before Committee on the Judiciary of House of Representatives by Herbert G. Whipple and Corliss F. Randolph in support of the bills, in addition to correspondence pertaining to this matter. Ptd. 3rd fl. va.

General Conference

11. CORRESPONDENCE, 1743, 1 letter.

Greetings and felicitations signed by churchmen from brethren in England to brethren in America on observance of their Yearly Meeting at Piscataway. Hdw. 3rd fl. va.

12. CHURCH LETTERS TO GENERAL CONFERENCE, 1808, 70. 2 pkgs.

Official church correspondence sent to General Conference at Hopkinton, Rhode Island, which convened September 8, 1808, containing five original letters and one copy of letter sent by church clerks to the Conference in addition to correspondence from church clerks of forty churches sent to General Conference, convening in 1870, showing report on church progress, membership statistics, and date church was constituted. Hdw. 3rd fl. va.

13. GENERAL CONFERENCE LETTER, 1930-32. 1 vol.

Copies of stenciled letter, February 20, 1930, to August 9, 1932, issued monthly over signature of President, Corliss F. Randolph, and sent to the churches; making public various items of interest concerning work of the churches. Typed. 3rd fl. va.

14. CERTIFICATES OF ORDINATION, 1824, 33. 2 certificates.

Examination, acceptance, and ordination for the ministry of Brother Richard Hull in 1824; and of his son Nathan V. Hull in 1833 at Alfred, N.Y., with signatures of Elders presiding at this function. Hdw. 3rd fl. va.

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

Prior to 1828, organized missionary work was administered by the Seventh Day Baptist General Board of Missions. An organization with wider reach was set up by the conference in 1828, and in 1842 the Seventh Day Baptist Missionary Society was organized to give greater emphasis to home and foreign missions. The records of this society and its predecessors, available in Plainfield, New Jersey, include: printed minutes and reports (entry 15) covering most of the years from 1826--., minutes (entry 16) for the years 1843-80, reports of treasurer (entry 17) from 1862-83, missionary magazine (entry 18) for the period of 1821-25, and missionary reports (entry 19) from home and foreign fields for 1883-84. For records prior to 1826, see entry 1. For records subsequent to 1884, see the forthcoming Inventory of the Church Archives of Rhode Island: Baptist Bodies.

15. PRINTED MINUTES AND REPORTS OF SEVENTH DAY BAPTIST MISSIONARY SOCIETY, 1826-34, 1836-38, 1840-80, 1862-1929, 1931, 1934-36, 1938. 3 containers. Missing 1835, 1839, 1881, 1930, 1932-33, 1937. Probably located at the Missionary Society Central Office at Westerly, R.I.

Copies of annual reports of society made to General Conference and minutes of sessions held by society at General Conference. Ptd. 3rd fl. library.

16. MINUTES OF THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY, 1843-80. 1 vol.

Copies of proceedings of meetings of Missionary Society (first known as Association) showing date, place, officers chosen, committees named, reports of officers and committees, resolutions adopted, and other business transacted. Also contains constitution and reports made yearly to General Conference. Ptd. 3rd fl. library.

17. REPORTS OF THE TREASURER OF THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY, 1862-83. 1 vol.

Copies of annual reports of treasurer, George B. Utter, made to General Conference showing receipts and disbursements covering bequests, donations of churches and individuals, meeting house fund, and accumulating fund. Ptd. 3rd fl. va.

Publications

18. THE SEVENTH DAY BAPTIST MISSIONARY MAGAZINE, 1821-25. 1 vol.

A quarterly publication for the purpose of extending the knowledge of the Seventh Day Baptists, calling attention to their distinctive doctrine and practice as a christian people; to publish and circulate religious and

Publications, Missionary Society

missionary information, with the view to promote a consistent religious zeal and activity among the people; to cultivate the spirit of harmony and good will among all evangelical Christians, and also to unite with others in the effort to uphold and propagate the doctrines of the Gospel. Ptd. 3rd fl. library.

19. MISSIONARY REPORTS, 1883-84. 1 vol.

A quarterly publication devoted to home and foreign missions. Ptd. 3rd fl. library.

SEVENTH DAY BAPTIST EDUCATION SOCIETY

Pursuant to a resolution of the General Conference, local education societies were organized in 1834. At the conference meeting held in Westerly, Rhode Island, during the following year, the Seventh Day Baptist Education Society was organized. A bound copy of the minutes for 1835 and 1836 is filed in Alfred University Library. The minutes for 1837 and 1838 are in the General Conference minutes for those years (entry 2). No further reports were made by the society until 1850, when there was a reorganization at Alfred, New York. The present society is the result of further reorganization in 1855. Since then annual reports have been made to the General Conference (entries 20, 21). For minutes of the Education Society prior to 1856 and subsequent to 1880, and for other records, see the forthcoming Inventory of the Church Archives of New York: Baptist Bodies.

20. ANNUAL REPORTS OF EXECUTIVE BOARD OF AMERICAN SEVENTH DAY BAPTIST EDUCATION SOCIETY, 1837-38, 1856-1919, 1921, 1929, 1934-36, 1938. 2 containers. Missing 1920, 1922-28, 1930-35, 1937, probably on file at society headquarters, Alfred, N.Y.

Printed copies of society reports to annual General Conference, years 1837-38, and of Executive Board from 1856, taken from conference printed minutes. Ptd. 3rd fl. library.

21. ANNUAL REPORTS OF SEVENTH DAY BAPTIST EDUCATION SOCIETY, 1856-80. 1 vol.

Printed copies of annual reports made by the society to sessions of General Conference and printed minutes of annual meetings showing date, place, officers chosen, committees named, reports of officers and committees, resolutions adopted, and other business transacted. Ptd. 3rd fl. library.

Denominational Schools: Alfred Academy and University

What is now Alfred University, located at Alfred, New York, was begun by Rev. Bethuel C. Church as a select school in an upper room of the home of Orson Sheldon, December 5, 1836. There were 37 pupils. The first school building, called "Horned Bug" by the students, was erected in 1837; and the school became incorporated, January 31, 1843, as Alfred Academy and Teachers' Seminary. Twenty years after the erection of the academy building the charter was signed by the Governor of New York, March 28, 1857. The Theological Seminary was organized in 1871, the New York State School of Clay-Working and Ceramics was established in 1900, and the New York State School of Agriculture in 1908. The Alfred Academy was discontinued in 1915. The School of Ceramics was renamed College of Ceramics in 1932. The Seminary became the School of Theology in 1937. The university enrollment in 1938 was 968 students, with a faculty of more than 50.

Denomination Schools: Alfred Academy and University

Records of the University available at Plainfield, New Jersey, include: a manual of Alfred University (entry 22) showing the act incorporating the academy and the charter of the university, a register of faculty and students (entry 23) from 1836-86, university catalogs (entries 24, 25) from 1836 in almost complete file, the university year book (entries 26, 27) from 1897--, a handbook (entry 28) giving descriptive historical material from 1836-1931, descriptive catalog file of New York State School of Agriculture (entry 29) from 1911, a catalog file of the school of clay-working and ceramics (entry 30) from 1910, dedication program of new building for same (entry 31), theological seminary catalog (entries 32, 33), biographical material concerning teachers and students of the school of theology (entry 34) from 1901-27, announcement bulletin of the department of music (entry 35) for 1885-86, summer session catalog file (entry 36) from 1914--, commencement programs (entry 37) from 1890--, a complete directory of all students (entry 38) from 1886-1921, record of first annual meeting of Alumni Association (entry 39) in 1887, alumni association register (entry 40) for 1902-3, a students handbook file (entry 41) from 1897, the Alfred Book (entry 42) for 1904, a junior class publication (entry 43) from 1907, a monthly student publication (entries 44, 45) from 1898-1913, quarterly alumni publications (entries 46, 47) from 1924--, the Charles Fergus Bimms Memorial (entry 48) of 1935, the Paul Emerson Titsworth Memorial (entry 49) of 1934, the President Jonathan Allen Memorials (entries 50, 51) of 1892 and 1896, the inauguration bulletin (entry 52) of 1933, founders day program (entry 53) of 1935, endowment record (entry 54), University treasurer's report (entry 55) from 1896, and the annual catalogs of Alfred Academy (entry 56) from 1900-1915.

22. MANUAL OF ALFRED UNIVERSITY, 1923. 1 vol.

Shows act incorporating Alfred Academy, original and amended charter of Alfred University, by-laws, laws affecting the University funds held by University, income gift fund, Seminary fund, property of University, incorporation of Seventh Day Baptist Education Society, Memorial Fund and Alumni Association, laws covering New York State School of Clay-Working and Ceramics, and New York State School of Agriculture, established at Alfred University. Ptd. 3rd fl. library.

23. DECENNIAL REGISTER, 1836-86. 1 vol.

Record of names of officers, faculty and instructors, date elected and date of resignation, name and address of alumni by classes; names of matriculators, male and female, 1876-88, and announcements for 1886-87. Ptd. 3rd fl. library.

24. ALFRED UNIVERSITY CATALOGUE, 1836-71, 1883-85, 1895-1904, 1906-21, 1924--. Missing 1872-82, 1886-94, 1905, 1922, 1923.

A calendar of the college year, with names of Board of Trustees, officers of administration and instruction, history and location, course of study, honors

Denominational Schools: Alfred Academy and University

and awards, fees and expenses, scholarships, self help, loan funds, departments of instruction, degrees conferred, and register of students. Ptd. 3rd fl. library.

25. ALFRED UNIVERSITY CATALOGUE, 1895-1908, 1919-25. 3 vols. Missing 1909-18.

Copies of printed annual catalog. For description see entry 24. Ptd. 3rd fl. library.

26. ALFRED UNIVERSITY YEAR BOOK, 1897-1907. 1 vol.

A record of trustees and standing committees, college faculty, annual reports of president, registrar, librarian, and treasurer, endowment account of Theological Seminary, yearly budget, acknowledgment of gifts, scholarship beneficiaries, degrees conferred, alumni association data, reports of Seventh Day Baptist Education Society and Memorial Fund, and necrology. Ptd. 3rd fl. library.

27. ALFRED UNIVERSITY YEAR BOOK, 1901-37. 36 vols.

Copies of printed year book. For description see entry 26. Ptd. 3rd fl. library.

28. ALFRED UNIVERSITY HANDBOOK, 1836-1931. 1 vol.

Brief historical sketch of University, School of Ceramics, School of Agriculture, and university president, Boothe C. Davis; also board of trustees, university faculty classification of students, income and expenditures, endowment and property, record of growth, and improvement fund. Ptd. 3rd fl. library.

29. NEW YORK STATE SCHOOL OF AGRICULTURE CATALOGUE, 1911-13, 1916-21, 1923, 1926, 1931-35. 11 vols. Missing 1914-15, 1922. 1924-25, 1927-30.

A calendar with faculty members, and daily schedule of classes, course of study, and general information. Ptd. 3rd fl. library.

30. NEW YORK STATE SCHOOL OF CLAY-WORKING AND CERAMICS CATALOGUE, 1910-11, 1915-16, 1919, 1924-25, 1927-34, 1936. 16 vols. Missing 1912-14, 1917-18, 1926, 1935.

A directory of the Board of Managers, calendar, faculty, administrative officers, course of study, requirements, fees, expenses, and general information. Ptd. 3rd fl. library.

Denominational Schools: Alfred Academy and University

31. DEDICATION CEREMONY OF NEW BUILDING OF NEW YORK STATE COLLEGE OF CERAMICS, 1933. 1 vol.

A program with addresses at dedication of new building, June 12, 1933, showing honorary degrees conferred and directory of Board of Managers. Ptd. 3rd fl. library.

32. THE ALFRED THEOLOGICAL SEMINARY CATALOGUE, 1901-3, 1906-8, 1910, 1912, 1914, 1916-17, 1919, 1924. 13 vols. Missing 1904-5, 1909, 1911, 1913, 1915, 1918, 1920-23.

A calendar with faculty members, historical sketch, and departments of instruction. Ptd. 3rd fl. library.

33. SCHOOL OF THEOLOGY BIENNIAL CATALOGUE, 1938-40. 1 vol.

A calendar with officers of administration, faculty members, historical sketch, and requirements. Ptd. 3rd fl. library.

34. ALFRED THEOLOGICAL SEMINARY STUDENTS - TEACHERS, 1901-27. 1 vol.

A biographical sketch of student graduate ministers, and information concerning students and teachers. Ptd. 3rd fl. library.

35. DEPARTMENT OF MUSIC, ALFRED UNIVERSITY, 1885-86. 1 vol.

Catalog and announcements, showing historical sketch, with names of teachers from 1842, when instruction in music started, to 1885; faculty, register of students in musical department, in orchestra, and other musical organizations. Ptd. 3rd fl. library.

36. SUMMER SESSION CATALOGUE, ALFRED UNIVERSITY, 1914-18, 1920-26, 1928-30, 1932, 1934-38. 18 vols. Missing 1919, 1927, 1931, 1933.

Record of officers of administration, calendar, faculty, courses of study, registration of students, and general information relative to tuition and fees, with credits. Ptd. 3rd fl. library.

37. COMMENCEMENT PROGRAM OF ALFRED UNIVERSITY, 1890--. 49 programs.

A commencement calendar with programs of class, society and alumni exercises, and names of graduates. Ptd. 3rd fl. library.

Denominational Schools: Alfred Academy and University

38. ALFRED UNIVERSITY DIRECTORY, 1883-84, 1917, 1921. 3 vols.

Name, address, and class of each graduate, name and address of student not graduating, with year of first registration. Ptd. 3rd fl. library.

39. FIRST ANNUAL MEETING, ALUMNI ASSOCIATION, ALFRED UNIVERSITY, 1887. 1 vol.

Address by president and abstract of addresses by other speakers at first annual session held at the Chapel Hall, June 29, 1887, also, toast list at banquet and responses made by President Jonathan Allen and others. Ptd. 3rd fl. library.

40. ALUMNI ASSOCIATION REGISTER, ALFRED UNIVERSITY, 1902-3. 2 vols.

A history of the association, necrology, constitution, articles of incorporation dates, October 21, 1886, treasurer's report, and names and addresses of the alumni. Ptd. 3rd fl. library.

41. STUDENTS HANDBOOK, 1897-1909, 1913, 1916-33, 1936. 33 vols. Missing 1910-12, 1914-15, 1934-35.

A faculty directory with the president's greeting, showing faculty rules, history of university, Christian associations, fraternities, societies, clubs, college songs and cheers, and general information relative to college calendar and examinations. Ptd. 3rd fl. library.

42. THE ALFRED BOOK, 1904. 1 vol.

List of faculty, sketch and names of members of each class, officers and members of Glee Club, Lyceums, athletic, and other college organizations with group photographs of each. Ptd. 3rd fl. library.

43. KANAKADEA, 1907-19, 1921-26, 1928-33, 1937. 26 vols. Missing 1920, 1927, 1934-36.

An annual publication under the auspices of the Junior Class, with histories of classes and pictures and names of students in each class, also articles on athletic and other organizations. Ptd. 3rd fl. library.

44. ALFRED MONTHLY, 1898-1913. 17 vols.

A monthly publication issued by students, with editorials, locals, personals, and articles under the caption of "Scientific", "Athletic", and "Among the Lyceums". Ptd. 3rd fl. library.

Denominational Schools: Alfred Academy and University

45. ALFRED MONTHLY, 1890-1912. 15 sets.

Copies of monthly publications. For description see entry 44. Ptd. 3rd fl. library.

46. ALFRED UNIVERSITY QUARTERLY, 1924-33. 32 vols.

Quarterly publication of alumni with president's message, alumni news, memoriam for the quarter and other matter pertinent to association. Ptd. 3rd fl. library.

47. THE ALUMNI NEWS, 1933-35. 15 vols.

Quarterly publication issued by Alfred University Alumni Association, articles written by graduates, alumni, who's who, faculty news, alumni notes, marriages, deaths, and officers of association. Ptd. 3rd fl. library.

48. CHARLES FERGUS BINNS MEMORIAL, 1935. 1 vol.

A review of his life, and as director of the New York State School of Clay-Working and Ceramics for 32 years, by Miss Elise Binns and her sisters, with addresses given at memorial service, June 5, 1935. Ptd. 3rd fl. library.

49. PAUL EMERSON TITSWORTH MEMORIAL, 1934. 1 vol.

A review of his life as President of Alfred University, August 1, 1933 to December 10, 1933, written by his sister, Miss Helen A. Titsworth, and addresses given at memorial service, held May 24, 1934; also bibliography of his writings and addresses. Ptd. 3rd fl. library.

50. MEMORIAL SERVICE OF PRESIDENT JONATHAN ALLEN, 1892. 1 vol.

Order of exercises and reprints of addresses made. Ptd. 3rd fl. library.

51. MEMOIR OF JONATHAN ALLEN, A.M., D.D., LL.D., 1896. 1 pamphlet.

Reprint of Memorial Address, published as a supplement of Alfred University Bulletin, Vol. 3, No. 1, delivered before the Alumni Association of Alfred University, at Alfred, N.Y., June 24, 1896, by Dr. Daniel Lewis, in memory of Dr. Allen, late president of Alfred University. Ptd. 3rd fl. library.

52. UNIVERSITY BULLETIN, INAUGURATION NUMBER, 1933. 1 vol.

Program of exercises, addresses given at inauguration of President, Paul Emerson Titsworth, October 20, 1933. Ptd. 3rd fl. library.

Denominational Schools: Alfred Academy and University

53. ONE HUNDREDTH FOUNDERS DAY, 1935. 1 vol.

Order of exercises, Founders day address, with conferring of honorary degrees. Ptd. 3rd fl. library.

54. ENDOWMENT BOOKLET, 1910, 1917, 1922, 1936. 4 booklets.

Names and addresses of honor roll of subscribers with amounts subscribed, and information relative to endowment and improvement funds. Ptd. 3rd fl. library.

55. ALFRED UNIVERSITY TREASURER'S REPORT, 1896-1905, 1908-23, 1925-36. 23 vols. Missing 1906, 1907, 1924.

Names of board of trustees, and yearly report of treasurer, showing summary of endowment and investments, with income therefrom, value of all property and endowments held by university, revenue from all sources, expenditures with budget estimate, and insurance on property. Ptd. 3rd fl. library.

56. ANNUAL CATALOGUE, ALFRED ACADEMY, 1900-1904, 1906-8, 1912, 1913. 6 vols. Missing 1905, 1909-11. Academy discontinued 1915.

A school calendar, showing faculty, general information relative to fees, room, board, annual expenses, departments of instruction, courses of study, teachers training class, and register of students. Ptd. 3rd fl. library.

Denominational Schools: De Ruyter Institute

Through the leadership of Rev. Alexander Campbell, a program was inaugurated in 1836 to establish an institution of learning in De Ruyter, New York. Funds were pledged, and a farm of one hundred acres was secured. On a part of this a stone building, 64 x 90 feet, was erected at a cost of \$32,000.00, and opened in 1837 as De Ruyter Institute. The school was incorporated in 1836 and reincorporated in 1847. Through lack of patronage, due to a multiplication of schools of higher education, the Seventh Day Baptist Central Association came to its aid in 1865, and the institution became the property of this association. Its net value was then given as \$9,162.62. In 1874, the property was sold for \$3,035.00, and the Union Free School, a grade school in no way connected with the Seventh Day Baptist cause, was established there.

Records of the institute available in the Denominational Building, Plainfield, New Jersey, include: a record book (entry 57) from 1865-74, containing also De Ruyter Board of Education minutes from 1874-97; a report

Denominational Schools: De Ruyter Institute

of trustees to stockholders (entry 58) for 1841; and semi-annual report of the board (entry 59) for January 1866. For additional records see the forthcoming Inventory of the Church Archives of New York: Baptist Bodies.

57. RECORD BOOK OF DE RUYTER INSTITUTE, 1865-74. 1 vol.

Official statement of proceedings of meetings of Board of Trustees showing date, roll call, officers chosen, reports of officers and committees, resolutions adopted, and all other matters considered with reference to institute. This volume also includes Minutes of Board of Education of De Ruyter Union Free School, March 24, 1874 (date organized) to May 25, 1897. Hdw. 3rd fl. va.

58. REPORT OF THE TRUSTEES TO THE STOCKHOLDERS OF DE RUYTER INSTITUTE, September 1841. 1 pamphlet.

Report made to stockholders setting forth plan upon which Institution was established, manner conducted by trustees and management, disposal of lands, and diminishing of funds. Ptd. 3rd fl. va.

59. SEMI-ANNUAL REPORT OF THE BOARD OF TRUSTEES OF DE RUYTER INSTITUTE, MADISON COUNTY, N.Y., January 1866. 1 pamphlet.

Official report on growth and progress of Institute with financial report of Committee on Repairs appointed July 25, 1865, made to patrons and friends of Institute. Ptd. 3rd fl. va.

Denominational Schools: Milton College

A select school was opened by Rev. Bethuel C. Church in Milton, Wisconsin, early in December 1844, known as the Milton Academy. On February 28, 1848, it was incorporated by the Wisconsin legislature as the Dulac Academy; seven trustees had complete control. The shares of stock were \$5.00 each. In 1854, the school was reorganized as the Milton Academy under a charter granted by the state legislature on March 31, 1854. In February 1867, an act incorporating the academy as Milton College was passed and formally accepted by the stockholders of the institution, March 13, 1867, when a board of 27 trustees was elected.

The records of Milton Academy and Milton College available in the Denominational Building, Plainfield, New Jersey, include: a file of academy catalogs (entry 60) from 1858-66, a broken file of Milton College catalogs (entry 61) from 1866-1921, college bulletins (entry 62) for 1899-1903 and

Denominational Schools: Milton College

1931-36, a college monthly publication file (entry 63) from 1876-83, college commencement programs (entry 64) for 1901-7 and 1915, a student monthly publication (entry 65) from 1899-1913 in broken file, reunion record of Milton College Association (entry 66) for 1891, and two historical sketches of academy and college (entries 67, 68) written in 1876 and 1916. For additional records see the forthcoming Inventories of the Church Archives of Wisconsin and New York: Baptist Bodies.

60. ANNUAL CATALOGUE OF MILTON ACADEMY, 1858-59, 1864-65, 1865-66.
3 vols.

A directory of names of trustees, faculty and students, courses of study, tuition fees; and miscellaneous information relative to examinations, rooms, board, buildings, and societies. Ptd. 3rd fl. library.

61. CATALOGUE OF MILTON COLLEGE, 1866-69, 1882-83, 1897-98, 1902-3, 1908-9, 1911-12, 1913-16, 1920-21. 10 vols.

School calendar for the year, names of trustees, faculty, students, departments of instruction, entrance requirements, required work, fees, scholarships, equipment, buildings, organizations. Also courses of study in Academy of Milton College, preparatory school. Ptd. 3rd fl. library.

62. MILTON COLLEGE BULLETINS, 1899-1903, 1931-36. 14 vols.

A directory of the faculty, detailed statement of studies, faculty changes, alumni notes, and other announcements. Ptd. 3rd fl. library.

63. COLLEGE JOURNAL, 1876-83. 6 packages.

Eight page paper published monthly during college year by the Journal Company, containing items on educational matters, editorials, local paragraphs, personals, and advertisements. Ptd. 3rd fl. library.

64. MILTON COLLEGE COMMENCEMENT PROGRAMS, 1901-7, 1915. 8 vols.

Detailed program of exercises during commencement week and degrees conferred. Ptd. 3rd fl. library.

65. MILTON COLLEGE REVIEW, 1899-1900, 1902-5, 1912-13. 16 vols.

Monthly publication by students during college year, containing stories written by them, items concerning alumni and students and college affairs. Ptd. 3rd fl. library.

Denominational Schools: Milton College

66. REUNION AND BANQUET OF THE MILTON COLLEGE ASSOCIATION, CHICAGO, 1891. 1 vol.

Historical sketch of college, reprint of addresses made at first annual banquet on March 5, 1891, by-laws of association, and membership list. Ptd. 3rd fl. library.

67. HISTORICAL SKETCH OF MILTON COLLEGE, 1844-75. 1 vol.

History of institution from time it was started as academic school in December 1844 to 1875; names and subscriptions of stockholders and graduates in collegiate department, 1867-75. Ptd. 3rd fl. library.

68. AN HISTORICAL SKETCH OF MILTON COLLEGE, January 20, 1916. 1 vol.

History of Milton Academy, March 31, 1854 to February 1867, and of Milton College from March 1867 to 1916, by Alfred Whitford, showing names of teachers at college and students graduating from 1913 to 1916. Ptd. 3rd fl. library.

Denominational Schools: West Union Academy (West Virginia)

This academy was incorporated by a special act of the legislature of the state of Virginia, April 16, 1852. It was located at West Union, Doddridge County, now West Virginia. Soon after 1856 the denomination withdrew its support and the property and interests passed into private hands. The educational movement, however, continued to gather support and resulted later in the founding of Salem Academy.

The records of West Union Academy available in the Denominational Building, Plainfield, New Jersey, consist of the original record book (entry 69) of the academy from December 4, 1850-December 8, 1863. For other records see the forthcoming Inventory of the Church Archives of West Virginia: Baptist Bodies.

69. RECORD BOOK OF THE WEST UNION ACADEMY, December 4, 1850-December 8, 1863. 1 vol.

Original proceedings of Council Meeting at which time it was decided to start an academy at West Union, now West Virginia, and of directors meetings; showing officers chosen, reports made on administration of Academy, and other business transacted pertinent thereto; also subscription list of capital stock. Incorporated by legislature, April 16, 1852. By legislative enactment of General Assembly on March 16, 1860, the Academy was sold and entire stock transferred to Jephthah F. Randolph. Hdw. 3rd fl. va.

Denominational Schools: Salem College

Salem College is situated in Harrison County, West Virginia, 14 miles west of Clarksburg, the county seat. It was founded in 1888, being chartered by the state as Salem Academy. The academy became Salem College by an amendment to its charter, August 16, 1890.

The records of Salem College available in the Denominational Building, Plainfield, New Jersey, include: a college catalog file (entry 70) from 1889-- , senior class monthly publication (entry 71) for January to June of 1907, commencement programs (entry 72) for six years between 1906 and 1936, and history of Salem College (entry 73) under date of 1924. For additional records see the forthcoming Inventory of the Church Archives of West Virginia: Baptist Bodies.

70. CATALOGUE OF SALEM COLLEGE, 1889-94, 1896-1901, 1903-4, 1909-11, 1913-17, 1920-21, 1928, 1929. 26 vols. Missing 1895, 1902, 1905-8, 1912, 1918, 1919, 1922-27.

Calendar of college year, names of directors, faculty, students, graduates, with history, courses of study, expenses of tuition and board. Ptd. 3rd fl. library.

71. THE COLLEGIAN, January-June 1907. 6 vols.

Periodical issued monthly by Senior Class, showing names of editors, articles written by students, editorials, and material relative to alumni, college clubs, athletics, music, and news items relative to students. Ptd. 3rd fl. library.

72. COMMENCEMENT PROGRAM, 1906, 1921, 1923, 1924, 1929, 1936. 6 programs.

A commencement calendar with program of various exercises showing time and place, and names of graduates. Ptd. 3rd fl. library.

73. SALEM COLLEGE, ITS PAST, PRESENT, AND FUTURE, 1924. 1 vol.

An illustrated history by S. Orestes Bond; also contains list of first board of directors, tables showing distribution of students by denomination, counties, courses and occupations; maps of territory served by the college, summary of needs, suggestions as to gifts, endowments, bequests, and tributes. Ptd. 3rd fl. library.

AMERICAN SABBATH TRACT SOCIETY - SEVENTH
DAY BAPTIST PUBLISHING SOCIETY

Organized in 1835 as the Seventh Day Baptist General Tract Society, the denominational activity was reorganized in 1843 as the General (Sabbath) Tract Society. Reports to the General Conference began in 1837 (see entry 2). In 1844, the name was again changed to its present form, American Sabbath Tract Society. Organized primarily for the publishing of the Sabbath Recorder, in 1849, the Seventh Day Baptist Publishing Society coordinated its work with that of the American Sabbath Tract Society until the merger of both began in 1866. Publishing Society reports can be found in Conference Minutes (entry 2) for the years 1861-70. Records of the American Sabbath Tract Society, embracing those of the Publishing Society, available in the Denominational Building, Plainfield, New Jersey, include: printed minutes and annual reports (entry 74) from 1837--, minutes of the board and society (entry 75) from 1843-1900, minutes and reports (entry 76) of Tract Society for 1844-97, and Publishing Society for 1850-65, records of the Publishing Society (entry 77) from 1849-63, minutes of the Publishing Society's board of managers and trustees (entry 78) from 1849-54, annual reports of the Publishing Society (entry 79) from 1850-65, minutes of the managers of the Publishing Society (entry 80) from 1855-65, minutes of the executive board and the American Sabbath Tract Society (entry 81) from 1900-1928, minutes of the trustees of the tract society (entry 82) for 1921-- journal and ledger of publishing society (entry 83) for 1849-53, receipts and disbursements (entry 84) for 1849-53, receipts and expenses of Sabbath Recorder (entry 85) for 1856-57 and 1859-62, publishing society receipts and disbursements (entry 86) for 1856-61, society accounts and Recorder subscription record (entry 87) for 1859-60 and 1861-62, treasurer's record of the tract society (entry 88) for 1872-90, 1901-4, 1919--, alphabetical list of life members (entry 89) from 1846--, minutes of society's committee on distribution (entry 90) for 1898-1920, monthly report of society's publishing house (entry 91) for 1918-26, tract society correspondence (entry 92) for 1869-80 and 1885-1906, correspondence from the publishing house at Alfred Centre (entry 93) during 1889-98, tract society correspondence (entry 94) for 1926-30, and Sabbath publications (entries 95-118) from 1830--. See also the forthcoming Inventory of the Church Archives of New York: Baptist Bodies.

74. PRINTED MINUTES AND ANNUAL REPORTS OF AMERICAN SEVENTH DAY BAPTIST (PUBLISHING) SOCIETY AND AMERICAN SABBATH TRACT SOCIETIES, 1837-41, 1843-1923, 1925-29, 1931, 1933-38. 3 containers. Missing 1842, 1924, 1930, 1932.

Annual reports of society made to General Conference and proceedings of sessions held by society at General Conference. Ptd. 3rd fl. library.

75. MINUTES OF THE EXECUTIVE BOARD AND SEVENTH DAY BAPTIST GENERAL TRACT SOCIETY, September 7, 1843-August 4, 1900. 2 vols.

Original and copies of proceedings of meetings of executive board and annual meetings of Seventh Day Baptist General Tract Society, showing date, place, roll call, officers elected, committees named, reports of officers and com-

Tract - Publishing Society

mittees, resolutions adopted, and other business transacted. The proceedings of annual meetings, starting 1848, contain names of life members and life directors. At the annual meeting held at Verona, N.Y., September 14, 1844, the name of the society was changed to the American Sabbath Tract Society. Hdw., ptd., and typed. 3rd fl. va.

76. (MINUTES) TRACT SOCIETY, 1844-97, PUBLISHING SOCIETY, 1850-65. 1 vol.

Proceedings of the annual meetings of the American Sabbath Tract Society, 1844-80, treasurers reports and annual reports of the Board of Directors of the Society, 1844-97. Proceedings of the annual meetings of the Publishing Society, treasurers reports, and annual reports of the managers of the Society, 1850-65. Ptd. 3rd fl. va.

77. RECORDS OF THE SEVENTH DAY BAPTIST PUBLISHING SOCIETY, 1849-63.
2 vols.

Printed statement of business transacted at a convention held at New Market, N.J., on September 5, 1849, and attended by delegates representing the several associations of the general conference, at which the constitution of The Seventh Day Baptist Publishing Society was drawn up; also proceedings of meeting held at The Seventh Day Baptist Meeting House in New York on May 23, 1849, when the society was organized, constitution adopted, and officers elected; also annual reports made to general conference and proceedings of meetings of Board of Trustees, and annual meetings of the society, showing time, place, roll call, officers chosen, reports of officers and committees, resolutions adopted, and other matters pertinent to the work of the society. Ptd. and hdw. 3rd fl. va.

78. MINUTES, TRUSTEES AND BOARD OF MANAGERS (PUBLISHING SOCIETY),
1849-54. 1 vol.

Proceedings of meetings of the Society, May 23, 1849 to September 13, 1863. Ptd. 3rd fl. va.

79. ANNUAL REPORTS OF THE SEVENTH DAY BAPTIST PUBLISHING SOCIETY,
1850-65. 16 reports.

Copies of proceedings of the annual meetings of the Publishing Society, treasurers reports, and annual reports of the managers of the Society. Ptd. 3rd fl. va.

80. MINUTES, BOARD OF MANAGERS, 1855-63. 1 vol.

Proceedings of meetings of the Society, September 7, 1855 to September 13, 1863. Ptd. 3rd fl. va.

Tract - Publishing Society

81. MINUTES OF THE EXECUTIVE BOARD AND AMERICAN SABBATH TRACT SOCIETY, September 1900-September 1928. 1 vol.

Original and copies of proceedings of monthly meetings of Executive Board, 1900 to 1922, and of special and annual meetings of American Sabbath Tract Society, 1900 to 1928; showing date, place, roll call, officers elected, committees named, reports of officers and committees, resolutions adopted, and other business transacted. The use of the title "Executive Board" was discontinued on September 9, 1908 and thereafter the title "Board of Directors" is used. The American Sabbath Tract Society for New York was incorporated April 10, 1856. Following the incorporation of The American Sabbath Tract Society for New Jersey, in 1921, the same officers served for the New York and New Jersey societies, and the New York society only held yearly meetings. Hdw. and typed. 3rd fl. va.

82. MINUTES OF BOARD OF TRUSTEES OF THE AMERICAN SABBATH TRACT SOCIETY OF NEW JERSEY, June 27, 1921--. 2 vols.

Original proceedings of monthly meetings of Board of Trustees showing date, place, roll call, officers elected, committees named, reports of officers and committees, resolutions adopted, and other business transacted. Hdw. and typed. 3rd fl. va.

83. JOURNAL AND LEDGER OF TREASURER OF SEVENTH DAY BAPTIST PUBLISHING SOCIETY, 1849-53. 1 vol.

Copy of certificate covering transfer of publication of Sabbath Recorder from the old Publishing Committee to the society and including list of claims due, names and amounts specified, and to be paid as one of conditions of transfer; also receipts and disbursements in connection with weekly publication of The Sabbath Recorder from June 12, 1849, showing date, amount received or paid and claim it covered, names of persons, firms, companies or organizations with open accounts; also summary of receipts and expenditures for each quarter. Hdw. 3rd fl. va.

84. SHIP ACCOUNTS JOURNAL AND LEDGER, 1849-53. 1 vol.

Record of receipts and disbursements from June 12, 1849 to June 10, 1853. Hdw. 3rd fl. va.

85. TREASURER'S BOOK, 1856-57, 1859-62. 2 vols.

Receipts for and expenses of publication of The Sabbath Recorder from June 12, 1856 to June 4, 1857, June 5, 1859 to December 28, 1862, showing date, amount received or paid and claim it covered. Hdw. and ptd. 3rd fl. va.

Tract - Publishing Society

86. (RECEIPTS AND DISBURSEMENTS) 1856-61 1 vol.

Record of accounts receivable and payable from June 6, 1856 to June 4, 1857, and from May 10, 1860 to September 26, 1861. Hdw. 3rd fl. va.

87. RECEIPTS AND DISBURSEMENTS, 1859-60, 1861-62. 1 vol.

Record of accounts receivable and payable from June 5, 1859 to January 31, 1860 and from September 30, 1861 to December 28, 1862. Also contains acknowledgements for subscriptions to the Sabbath Recorder from June 16, 1859 to February 2, 1860. Hdw. 3rd fl. va.

88. TREASURERS RECORD, 1872-90, 1901-4, 1919--. 7 vols. Missing 1891-1900, 1905-18.

Itemized account of receipts and disbursements under various accounts showing name, date, amount of receipts or disbursements with source or reason for same. Hdw. 1st fl. va.

89. ALPHABETICAL LIST OF LIFE MEMBERS OF AMERICAN SABBATH TRACT SOCIETY, 1846--. 1 vol.

Record of name of life member, date membership began, and date of death. Hdw. 1st fl. va.

90. RECORDS OF COMMITTEE ON DISTRIBUTION OF LITERATURE OF THE AMERICAN SABBATH TRACT SOCIETY, September 18, 1898-February 8, 1920. 1 vol.

Original and copies of proceedings of meetings held showing date, place, roll call, officers chosen, communications acted upon, tracts ordered published, plans made for distribution of literature, and all other business transacted. Also contains by-laws and members of committee. Hdw., typed, and ptd. 3rd fl. va.

91. MONTHLY REPORT OF PUBLISHING HOUSE, 1918-26. 1 bundle.

Report to Tract Society of operation of Publishing House, showing receipts and disbursements. Typed. 1st fl. va.

92. CORRESPONDENCE OF AMERICAN SABBATH TRACT SOCIETY, 1869-80, 1885-1906. 6 vols.

Original correspondence received and copies of correspondence sent relating to distribution of tracts, requisitions for supplies, contributions, and other matters pertinent to society. Hdw. and typed. 3rd fl. va.

Tract - Publishing Society

93. LETTERS OF REV. EARL P. SAUNDERS, AGENT, ALFRED CENTRE, N.Y.,
1885-89 AND REV. JOHN MOSHER, AGENT, 1889-98. 1 vol.

Copies of correspondence sent by Rev. Earl P. Saunders and Rev. John Mosher,
Agents of American Sabbath Tract Society, at Publishing House in Alfred
Centre, N.Y. Hdw. 3rd fl. va.

94. TRACT SOCIETY CORRESPONDENCE, 1926-30. 1 bundle.

Correspondence relative to contributions made to the society. Hdw. and typed.
1st fl. va.

Publications:

95. THE PROTESTANT SENTINEL, 1830-39. 8 vols.

A weekly publication devoted to subjects of general interest and discussion
of the distinguishing tenets of the denominations. Ptd. 3rd fl. library.

96. THE SEVENTH DAY BAPTIST REGISTER, 1840-44. 4 vols.

A weekly publication to promote the interests of the Seventh Day Baptist
Church. Ptd. 3rd fl. library.

97. SABBATH VINDICATOR, July-August, 1843. 2 copies.

A monthly publication upholding the seventh day as the Sabbath, as designated
by Scripture. Ptd. 3rd fl. library.

98. THE SABBATH RECORDER, 1844--. 102 vols.

A weekly publication containing editorials, reports of church, association
and General Conference meetings, missions, woman's, young people and children's
work, denominational budget, marriages, deaths, and other material concerning
the work of the church. Ptd. 3rd fl. library.

99. THE SABBATH SCHOOL VISITOR, 1851-60. 2 vols.

A publication of moral and religious reading matter for Sabbath-school
scholars. Ptd. 3rd fl. library.

Publications

100. THE SEVENTH DAY BAPTIST MEMORIAL, 1852-54. 1 vol.

A quarterly published to put on record much historical, biographical, and statistical matter relating to the early history of the denomination. Ptd. 3rd fl. library.

101. THE SABBATH MEMORIAL, 1875-90. 1 vol.

Published quarterly in London, England, William Head Jones, editor, it was a journal of Sabbath literature, Biblical archaeology, and Christian life. Ptd. 3rd fl. library.

102. THE SABBATH CHRONICLE, 1881-83. 1 vol.

An independent journal published irregularly, devoted to the discussion of the Sabbath question; noting Sunday laws and legislation in general; watching the interests of religious toleration; and seeking to stir up honest inquiry both in the church and out of it. Ptd. 3rd fl. library.

103. THE SABBATH OUTLOOK, 1882-84, THE OUTLOOK AND SABBATH QUARTERLY, 1884-90, THE SABBATH OUTLOOK, 1890-93, THE EVANGEL AND SABBATH OUTLOOK, 1893-97. 10 vols.

The Sabbath Outlook, a monthly publication devoted to general reform, Christian culture, questions of Sabbath observance, and temperance; announced itself to be undenominational and continued being published under this name until 1884, at which time it took the name of The Outlook and Sabbath Quarterly. In 1890, it was changed from a quarterly to a monthly publication and again took the name, The Sabbath Outlook. In June 1893, the name was changed to The Evangel and Sabbath Outlook and was published weekly. This publication absorbed The Sabbath Outlook and the Sabbath Reform Library. The Sabbath Reform Library was printed as a Tract Series. In June 1897, the publication was suspended and the work was continued in the Sabbath Recorder. For Sabbath Reform Library see p. 70. Ptd. 3rd fl. library.

104. DE BOODSCHAPPER, 1882-1936. 10 vols.

A weekly publication from 1876 to 1881, by Bro. G. Velthuysen, in Holland. From January 1882, it was published monthly and was the only Seventh-day Baptist periodical in Holland, teaching the Gospel, temperance, observance of the Sabbath, baptism, and social purity. Ptd. 3rd fl. library.

105. THE SEVENTH-DAY BAPTIST QUARTERLY, 1884. 1 vol.

A publication issued during the year 1844 only, its purpose was to preserve biographical and historical matter, also papers of special and permanent value. Ptd. 3rd fl. library.

Publications

106. THE LIGHT OF THE HOME, 1885-89. 1 vol.

A monthly publication, companion Sabbath reform paper to the Outlook, for circulation among the laity. Ptd. 3rd fl. library.

107. EVANGELII HÄROLD, 1885. 1 vol.

A monthly publication in Swedish, published from January 1885 to December 1889, at which time the name of the publication was changed to Evangelii Budbarare; for distribution among the Swedish population of the West and Northwest. Ptd. 3rd fl. library.

108. THE SABBATH OUTPOST, 1888-98. 2 vols.

A weekly, semi-monthly, and monthly publication as a family and religious paper, devoted to Bible study, mission work and Sabbath reform. Ptd. 3rd fl. library.

109. THE PECULIAR PEOPLE, 1888-98. 10 vols.

A Christian monthly publication devoted to Jewish interest, political, social, literary, and religious. Ptd. 3rd fl. library.

110. EVANGELII HÄROLD, 1889. 7 issues.

For description see entry 107. Ptd. 3rd fl. library.

111. EVANGELII BUDBARARE, 1890-92. 1 vol.

A monthly publication in Swedish, formerly known as Evangelii Harold, for the Swedish population of the West and Northwest. Ptd. 3rd fl. library.

112. THE SABBATH CHRIST, 1902-3. 1 vol.

A monthly publication devoted to the restoration of the Sabbath according to the standard set by Christ, Lord of the Sabbath. Ptd. 3rd fl. library.

113. THE SABBATH OF CREATION OR THE TRUE "LORDS" DAY, 1902-3. 1 vol.

A monthly published in London, England, Lady Blount, editor and co-publisher. An undenominational Christian paper advocating the restoration and observance of the Seventh-day Sabbath, the commandments of God, and the true Faith of Jesus. Ptd. 3rd fl. library.

Publications

114. THE SEVENTH DAY BAPTIST PULPIT - THE PULPIT, 1903-11, 1915-17.
6 vols.

Originally published monthly by the Seventh-day Baptist Missionary Society, Westerly, R.I., from February 1903 to January 1911, at which time it was discontinued. It was again published monthly by the American Sabbath Tract Society, Plainfield, N.J., and called the Pulpit from July 1915 to June 1917, when it was again discontinued. These publications contained sermons by Seventh-day Baptist clergy, with a suggestion Order of Service for each Sabbath of the month, for use by pastorless churches. Ptd. 3rd fl. library.

115. THE SABBATH OBSERVER, 1905--. 5 vols.

A quarterly publication owned by the Mill Yard Church, London, England, the official organ of the Sabbatarians or Seventh-day Baptists of the British Isles in general. Its purpose is to inculcate the Christian Doctrine of the Holy Scriptures, appealing to "all who profess to call themselves Christians", and to test their faith by the Bible. Ptd. 3rd fl. library.

116. THE SEVENTH DAY BAPTIST ENDEAVOR, 1905-8. 1 vol.

Published monthly at West Edmeston, N.Y., under the direction of the Seventh-day Baptist Young People's Board, with accounts of the activities of the Christian societies of this denomination. Ptd. 3rd fl. library.

117. WAHRHEIT, LIGHT, LEBEN, 1933-. 6 vols.

Published monthly, L.R. Conradi, D.D., editor, Hamburg, Germany. A religious publication of religious articles on the Seventh-day Baptist denomination. Ptd. 3rd fl. library.

118. THE BEACON, 1936--. 3 vols.

A monthly, published by the Young People's Board, with accounts of activities of the Christian Endeavor Societies, editorials, and other denominational news. Ptd. 3rd fl. library.

Publications, Sabbath Reform Library:

THE SABBATH, A SEVENTH DAY OR THE SEVENTH DAY? WHICH? Vol. 1. No. 1.
By Nathan Wardner. January 1892. 4 tracts. 8 pp.

THE LORDS DAY OR THE CHRISTIAN SABBATH, Vol. 1. No. 2. By Nathan
Wardner. February 1892. 5 tracts. 16 pp.

THE TIME OF CHRISTS RESURRECTION AND THE OBSERVANCE OF SUNDAY, Vol. 1.
No. 3. By Abram Herbert Lewis. March 1892. 7 tracts. 17 pp.

Publications, Sabbath Reform Library

DID CHRIST OR HIS APOSTLES CHANGE THE SABBATH (FROM THE SEVENTH DAY TO THE FIRST DAY OF THE WEEK?), Vol. 1. No. 4. By Nathan Wardner. April 1892. 4 tracts. 9 pp.

THE SABBATH UNDER THE APOSTLES, Vol. 1. No. 5. By James Bailey. May 1892. 5 tracts. 15 pp.

THE SABBATH DAY, Vol. 1. No. 6. By Niles Kinne. June 1892. 3 tracts. 16 pp.

WHY I AM A SEVENTH DAY BAPTIST, Vol. 1. No. 7. By Abram Herbert Lewis. July 1892. 2 tracts. 16 pp.

PRO AND CON OF THE SABBATH QUESTION IN A NUTSHELL, Vol. 1. No. 8. August 1892. 7 tracts. 15 pp.

BIBLE TEACHINGS CONCERNING THE TIME OF CHRIST'S CRUCIFIXION, RESURRECTION, AND OTHER ASSOCIATED EVENTS, Vol. 1. No. 9. By W.D. Tichner. September 1892. 2 tracts. 20 pp.

DID CHRIST ABOLISH THE SABBATH OR THE DECALOGUE?, Vol. 1. No. 10. By Nathan Wardner. October 1892. 2 tracts. 7 pp.

HOW CHRIST TREATED THE SABBATH, Vol. 1. No. 11. By James Bailey. November 1892. 4 tracts. 7 pp.

A DIALOGUE BETWEEN MAN AND THE BIBLE, Vol. 1. No. 12. By W.D. Tichner. December 1892. 3 tracts. 8 pp.

THE DAY OF THE SABBATH, Vol. 2. No. 1. January 1893. 1 tract. 8 pp.

HOW TO PREVENT NO-SABBATISM, Vol. 2. No. 2. February 1893. 1 tract. 8 pp.

THE VITAL POINT IN THE SABBATH QUESTION, Vol. 2. No. 3. March 1893. 3 tracts. 7 pp.

THE SABBATH IN HISTORY, Vol. 2. No. 4. April 1893. 3 tracts. 8 pp.

Publications, Sabbath Tracts:

THE TRUE SABBATH EMBRACED AND OBSERVED, No. 10. By Samuel Davison. 1851, 1874. 6 tracts. 16 pp.

INTRODUCING THE SABBATH OF THE FOURTH COMMANDMENT TO THE CONSIDERATION OF THE CHRISTIAN PUBLIC, No. 1. 1852. 4 tracts. 24 pp.

THE SABBATH AUTHORITY FOR THE CHANGE OF THE DAY, No. 3. 1852, 1854. 7 tracts. 24 pp.

HISTORY OF THE SABBATH AND LORDS DAY, No. 4. 1852, 1867. 4 tracts. 48 pp.

Publications, Sabbath Tracts

AN APPEAL FOR THE RESTORATION OF THE BIBLE SABBATH, No. 15. 1854, 1865.
6 tracts. 35 pp.

THE SABBATH, AND PURE CHRISTIANITY, No. 20. 1867. 3 tracts. 18 pp.

REASONS FOR EMPHASIZING THE DAY OF THE SABBATH, No. 18. 1868. 2 tracts.
15 pp.

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PUBLICATIONS OF THE AMERICAN TRACT SOCIETY, 1852. 1 catalog. 32 pp.

SEVENTH DAY BAPTIST SABBATH SCHOOL BOARD

The Sabbath School Board was organized by the General Conference held at Southampton, Illinois, in September 1872. The headquarters of the board are at Milton, Wisconsin. Annual reports are made by the board to the General Conference and incorporated in the conference minutes. Whatever records there are outside of the reports in the conference minutes from 1872-- (entries 2, 3, 4) will be found at Milton, Wisconsin. See the forthcoming Inventory of the Church Archives of Wisconsin: Baptist Bodies. Current and non-current publications of this Board (entries 119-125) are on file in the library of the Denominational Building, Plainfield, New Jersey.

Publications

119. SABBATH SCHOOL GEM, 1861-62, 1868-74. 1 vol.

A monthly publication for Sabbath-school scholars. Ptd. 3rd fl. library.

Publications

120. THE SABBATH SCHOOL PAPER, 1863-65. 1 vol.

A monthly publication of moral and religious reading matter suitable for Sabbath-school scholars. Ptd. 3rd fl. library.

121. THE SABBATH SCHOOL JOURNAL, 1874. 1 vol.

A monthly publication designed for the use of superintendents, teachers, and advanced scholars. Ptd. 3rd fl. library.

122. THE BIBLE SCHOLAR, 1877-80. 1 vol.

A monthly publication devoted to Bible study for Sabbath-school scholars. Ptd. 3rd fl. library.

123. HELPING HAND, 1885--. 36 vols.

A quarterly publication devoted mainly to the exposition of the International Sabbath-school Lessons. Ptd. 3rd fl. library.

124. OUR SABBATH VISITOR, 1902-22. 21 vols.

A weekly publication, published by Edwin S. Bliss, Alfred Center, N.Y., from 1882 to 1902. In February 1902, the publication was purchased by the Sabbath School Board, and its name was changed to The Sabbath Visitor, after which it was printed by the American Sabbath Tract Society at Plainfield, N.J., until 1922. Ptd. 3rd fl. library.

125. SEVENTH-DAY BAPTIST JUNIOR QUARTERLY, 1911-19. 2 vols.

A quarterly publication conducted by the Sabbath School Board, and published by The American Sabbath Tract Society, Plainfield, N.J., a periodical of Sabbath-school lessons for children to broaden their knowledge of the Bible and the Saviour. Ptd. 3rd fl. library.

SEVENTH DAY BAPTIST MEMORIAL BOARD

This organization came into existence in 1872, when a Board of Trustees was named at the General Conference held at Southampton, Illinois. The Memorial Fund was incorporated the following year in New Jersey. The corporation was organized to formulate and supervise a fund raising program for educational and other denominational purposes. The records of its board include: minutes and reports of treasurer (entry 126) from 1918--; annual reports to the General Conference (entry 127) from 1872, treasurer's book showing receipts and disbursements (entry 128) from 1906--; record of bonds and mortgages (entry 129) from 1931--; permanent fund (entry 130) from 1936--; and general correspondence (entry 131). For prior reports, see conference minutes (entries 2, 3, 4).

126. MINUTES OF THE BOARD OF TRUSTEES OF THE SEVENTH DAY BAPTIST MEMORIAL FUND, 1918--. 1 vol.

Original proceedings of meetings showing date, officers chosen, reports made by treasurer as to various endowment funds, bequests and securities and other matters pertinent to the operation of the board. Hdw. In custody of L. Harrison North, Secretary, Publishing House, Denominational Building, 510 Watchung Avenue, Plainfield, N.J.

127. ANNUAL REPORTS OF SEVENTH DAY BAPTIST MEMORIAL BOARD, 1872-1919, 1921-23, 1926-29, 1934-36, 1938. 2 containers. Missing 1920, 1924-25, 1930-33, 1937.

Copies of annual report of trustees to General Conference showing income received from all bequests made to memorial fund with details as to each account, taken from annual General Conference proceedings prior to 1906 and since then published in pamphlet form. Ptd. 3rd fl. library.

128. TREASURER'S BOOK OF THE SEVENTH DAY BAPTIST MEMORIAL FUND, 1906--. 2 vols.

Ledgers showing receipts and disbursements covering endowments, bequests and investments made to church as Memorials. Hdw. In custody of Asa F. Randolph, Treasurer, 240 West Front Street, Plainfield, N.J.

129. RECORD OF BONDS AND MORTGAGES, 1931--. 1 vol.

Accounts showing name, property, date, amount and income thereon. Hdw. 1st fl. va.

130. PERMANENT FUND, 1936--. 1 vol.

Record of bequests, gifts, bonds and mortgages received, showing name of donor, date and amount. Hdw. 1st fl. va.

Memorial Board

131. CORRESPONDENCE, October 2, 1916--. 3 containers.

Original correspondence relating to Seventh Day Baptist Memorial Fund.
Typed and hdw. 1st fl. va.

WOMAN'S EXECUTIVE BOARD OF SEVENTH DAY BAPTIST GENERAL CONFERENCE

Beginning with its first appointment at the session of the General Conference in 1884, the Woman's Executive Board has supervised and stimulated the enlistment of women in all denominational work. Its headquarters have been at Alfred, New York, Milton, Wisconsin, and now at Salem, West Virginia. The records of the board on file in the Denominational Building, Plainfield, New Jersey, include: minutes of proceedings, 1886-1902, and story of organization (entry 132); and annual reports of the board to the General Conference (entry 133) from 1884-1937. For missing reports and other records, see the forthcoming Inventories of the Church Archives of New York, Wisconsin, and West Virginia: Baptist Bodies. See also entries 3, 4.

132. MINUTES OF WOMAN'S EXECUTIVE BOARD, October 11, 1886-March 4, 1902. 1 vol.

Organization act, by-laws, first officers elected, and proceedings of board meetings; showing date, letters read and acted upon, reports of officers, and other business transacted pertinent to work of board. Hdw. 3rd fl. va.

133. REPORTS OF WOMAN'S EXECUTIVE BOARD, 1884-1919, 1921, 1926; 1929; 1931, 1934-37. 1 container. Missing 1920, 1925, 1927-28, 1930, 1932-33.

Printed pages of reports made by board to General Conference taken from annual proceedings of latter body. Ptd. 3rd fl. library.

YOUNG PEOPLE'S BOARD OF THE GENERAL CONFERENCE

In 1889, the General Conference appointed its first permanent committee of young people for coordinating purposes, changing the name in 1903 to Young People's Board. The headquarters of this board are in Alfred, New York. The records available in the Denominational Building, Plainfield, New Jersey, include: annual reports (entry 134) almost complete from 1890-1934, secretary's book (entry 135) for 1901-1919, and minutes for 1919-34 (entry 136). For missing reports (annual) and other records, see the forthcoming Inventory of the Church Archives of New York: Baptist Bodies. See also entries 134, 136.

134. ANNUAL REPORTS OF YOUNG PEOPLE'S BOARD, 1890-1919, 1921-24, 1929, 1933-34. 1 container. Missing 1920, 1925-28, 1930-32.

Copies of reports of board to annual General Conference abstracted from printed conference minutes. Ptd. 3rd fl. library.

135. "SECRETARY'S BOOK" OF THE YOUNG PEOPLE'S BOARD, August 28, 1901-June 23, 1919. 1 vol.

Reports made by the secretary of the Young People's Permanent Committee, (known as the Young People's Board after 1903) and Junior Superintendent to the General Conference, and proceedings of meetings held by the Young People's Board showing date, roll call, matters discussed as to work of Christian Endeavor Societies, and program made for Young People's Hour at General Conference. Ptd. and hdw. 3rd fl. va.

136. MINUTES OF THE YOUNG PEOPLE'S BOARD, August 20, 1919-December 11, 1928, August 6, 1932-July 24, 1934. 1 container. Missing 1929-31.

Copy of proceedings of monthly meetings showing place, date, members and visitors present, officers chosen, committees named, reports of officers and committees, yearly budget approved, resolutions adopted, and other business transacted. Typed. 3rd fl. va.

SABBATH EVANGELIZING AND INDUSTRIAL ASSOCIATION

In 1889, the Sabbath Evangelizing and Industrial Association was organized and incorporated with headquarters at Plainfield, New Jersey. Its aim and purpose was to establish a self-supporting mission in British Central Africa on Seventh Day Baptist principles. In 1900, the missionary representative of the association purchased a plantation in Zambesi. By the end of 1901, it became clear that the economic situation of the program called for retrenchment, and the affairs of the association were liquidated a few years thereafter. The records of the association available in Plainfield, New Jersey, include: custodian's day book (entry 137) from 1899-1904, handwritten account book of Rev. William C. Daland (entry 138), custodian's journal (entry 139) for 1900-1902, and general correspondence (entry 140) relating to missionary work, 1899-1903.

137. DAY BOOK OF MRS. GEORGE H. BABCOCK, 1899-1904. 1 vol.

Daily record of receipts and payments as custodian of funds in connection with African Mission. Hdw. 3rd fl. va.

138. ACCOUNT BOOK OF REV. WILLIAM C. DALAND, 1899-1900. 1 vol.

Record of receipts and disbursements of funds by Rev. William C. Daland during stay in England while engaged in mission work. Transactions appear in pounds, shillings, and pence. Hdw. 3rd fl. va.

139. JOURNAL OF MRS. GEORGE H. BABCOCK, 1900-1902. 1 vol.

Record of amounts received from various individuals, payments on shares of stock in connection with operation of mission field in Africa; also from donations for Boys and Girls work, and other sources. Hdw. 3rd fl. va.

140. CORRESPONDENCE, 1899-1903. 1 container.

Original correspondence received relating to mission work in Africa and England. Hdw. and typed. 3rd fl. va.

LOTTIE BALDWIN ASSOCIATION

The following information is taken from the minutes of the general Conference, August 24 to 29, 1904 (entry 4): The corresponding secretary stated that Miss Lottie Baldwin and her brother, James Baldwin, proposed to donate their farm in the town of Plymouth, Sheboygan County, Wisconsin, under certain conditions, for the founding of an orphanage or industrial home. The matter was referred to the Committee on Educational Interests.

The following information is taken from the minutes of the General Conference, August 23 to 28, 1905: Rev. T.J. Van Horn presented the report of the Special Committee on Seventh Day Baptist Orphanage appointed at the last Conference. They had held a number of meetings during the year, and had tried to find an answer to the problem committed to them for solution. Circumstances seemed to counsel careful deliberation. The impression had deepened in the minds of the committee that the Baldwin estate, which the owners offered for the purposes of an orphanage or some kindred purpose, was a valuable piece of property. It lay in a prosperous locality where real estate was rising in value. Legal advice had been obtained regarding the transfer of the property. Miss Baldwin seemed anxious that arrangements for such transfer be made at an early date, and the committee advised the Conference to secure it. The report was received and referred to a special committee composed of H.M. Maxson, S.W. Maxon, and Clayton A. Burdick.

The following information is taken from the minutes of the General Conference, meeting in 1906: The committee, consisting of L.A. Platts and E.D. Bliss of Milton, A.B. West and H.S. Maxon of Milton Junction, and T.J. Van Horn of Albion, took out articles of incorporation under the laws of the State of Wisconsin to enable them to hold and care for the property until such time as it could be put to the use for which it was designed. The incorporated title is The Lottie Baldwin Association.

The Association reported to the General Conference in 1910, that the income from the farm was insufficient to support an orphanage for which the donors originally gave the property. From later conference minutes, the farm was evidently worked up to 1918, when it was sold by the Association for \$10,000.00. With part of the proceeds from the sale of the farm, a modest home was purchased in Milton, Wisconsin, for the sum of fourteen hundred dollars, to which the Baldwins moved. The balance was invested in government, municipal and corporate bonds to the amount of \$8,000.00 par value. The Baldwins are deceased: James Baldwin died at Milton, September 21, 1921; Miss Lottie Baldwin died at Mercy Hospital, Janesville, Wis., September 27, 1930.

Headquarters of the Association are at Milton Junction, Wisconsin. Reports of its office are to be found in the annual reports (entry 4) of the General conference. For other records see the forthcoming Inventory of the Church Archives of Wisconsin: Baptist Bodies.

THE SEVENTH DAY BAPTIST HISTORICAL SOCIETY

The Historical Society was organized at a meeting held in its office in Plainfield, New Jersey, October 22, 1916. Incorporated in New Jersey in the same year, the articles of incorporation and the society's constitution were published in the Year Book (entry 4) for 1917. Prior to 1930, annual reports (entry 4) were made to the General Conference by the Committee on Denominational Outlook; since 1930, annual reports have been submitted by President Corliss Fitz Randolph, who is to be commended for his tireless efforts and for the splendid results of his organization. Additional records of the Historical Society, 3rd floor of the Denominational Building, Plainfield, include: a guide to the Sachse Ephrata Collection (entry 141), the Sachse Ephrata Collection (dated material arranged chronologically, undated material arranged alphabetically), the Sachse Seventh Day Baptist books, the Sachse Moravian Collection, the Sachse Library and Masonic books, volumes on German Settlements, denominational histories and periodicals, anniversary and other memorial addresses, photographs and portraits, communion service sets, monumenta, a copy of a letter of guardianship (entry 142) as of July 2, 1748, a treasurer's journal (entry 143) 1916-- , a file of correspondence (entry 144) for 1922, and record of bodies removed (entry 145) from Cedar Grove Cemetery in 1903.

Julius Friedrich Sachse, 1842-1919, was not a Seventh Day Baptist but a great friend of this church. He was active in historic, photographic, and literary work. He made a study of the German Pietists and the German Sectarians of Pennsylvania. His collection of original material pertaining to the Ephrata Community, a unique settlement in the history of America, was the most complete known to be in existence. This he sold to the Seventh Day Baptist Historical Society.

141. GUIDE TO JULIUS SACHSE CURIOS AND VOLUMES IN MUSEUM OF HISTORICAL SOCIETY, 1939. 1 vol.

A list of curios and volumes collected by Julius Sachse, all having to do with the Ephrata Community in Pennsylvania, and purchased by the Historical Society. Typed. 3rd fl. library.

Sachse Ephrata Collection

DIARY OF BROTHER OBADIA (SAMUEL FUNK), 1725-1804. 1 copy. 12°.

This volume contains original entries of deaths of the Brethren and Sisters, with many interesting personal notes; also rules and sizes of cabinet work, and recipos for SaIve. Written on Ephrata paper, bound in original boards.

99 MYSTISCHE SPRUECHE. 1 copy.

A heliographic reproduction by Julius F. Sachse of the original, printed by B. Franklin im Jahr 1730.

Sachse Ephrata Collection

MSS. HYMN BOOK, 1739, 1743. 1 copy. 4^o.

Original Mss. containing a complete set of the Ephrata Melodies, evidently the scorebook of the Sisterhood, with an explanation of the various keys, hymns, music of Weyrauchs Hugel of 1739, music of the Turtel Taube, an appendix giving music of the Celestial Choir, and four-part choir music, all written on the original paper of the community bearing the Zionitic water-mark of the Eckerling period; bound in boards, back recovered, circa 1743. This is the only known copy which contains the music of both Weyrauchs Hugel and the Turtel Taube.

CHORAL BUCH, 1743. 1 copy.

Original Ms. music, evidently Conrad Beissel's own. The register is of later date, the binding is of the original boards. Forward portion of volume contains the various keys, which is followed by Ms. music, together with the spaced chorus and antiphons; fol. 60-66, is the opening chorus of the "Rosen and Lilien", fol. 67, shows how Beissel composed and wrote the four parts on one staff. A unique memento of the Ephrata Community, circa 1743.

BEISSELS WUNDERSCHIFFT, 1745. 1 copy.

A dissertation on Man's Fall. The only copy of the original German edition known.

CHORAL BUCH OF THE EPHRATA SISTERHOOD, 1745. 1 copy.

Original Ms. music of 403 hymns in the Weyrauchs Hugel. This is the work of the Sisters of the Kloster, circa 1745, the original binding covered with Ephrata unbleached linen. The capital letters of each line are executed with a quill pen in illuminated text, containing numerous decorations consisting of floral and ornamental designs in which the tulip and pomegranate dominate, several of which are full page in length, and all in color extracted from plant life. Two of the Sisters, Anastasia and Iphigenia, were the more skillful at this work of which there are twelve designs. This is the only Choral Buch whose pages are in perfect condition.

DELICIAE EPHRATENSES, PARS II ODER DES EHRWURDIGEN VATTERS FRIEDSAM GOTTRECHT, WEYLAND STIFTERS UND FUERRERS DES CHRISTLICHEN ORDENS DER EINSAMMEN IM EPHRATA IN PENNSYLVANIA, GEISTLICHE REDEN.

Title page with seal of Deliciae Ephratenses printed from the original copper plate. Half-morocco. Ephrata 1745.

GULDENE AEPFEL IN SILBERN SCHALEN ODER SCHONE UND NUTZLICHE, 1745.
1 copy.

The Carvas Send-Brieff and Sumario Register with autograph of Christian

Sachse Ephrata Collection

Kindig. The earliest imprint of the Ephrata Press known before the Arndt book was found. Calf-bound, with clasps, Ephrata, 1745.

UMSTANDLICHE UND ERFAHRUNGS-VOLLE HUHE ZEUGNUSSE. 1 copy. 40°.

Wie man zum Geistlichen Leben, und dessen Vollkommenheit gelangen moge, etc. Sub-title facing page 52, Mystische Und Erfahrungs-Volle Episteln. Has original binding executed at Ephrata, Pa., 1745.

DAS GESANG DER EINSAMEN UND VERLASSENEN. TURTEL TAUBE. NEMLICH DER CHRISTLICHEN KIRCHE. 1 copy.

Copy in original binding with Ms. notes of the curious Ephratenes, with music for the hymns, a spiritual memorial, and vital text in the rear of the volume. Bound in original boards, Ephrata, 1747.

GEISTLICHES BLUMEN GARTLEIN, 1747. 1 copy.

The prayerbook of Sister Eugeneia, sub-prioress of the Sisterhood, with short stanzas and hymns; also, "Der Frommen Lotterie". Printed by Christopher Saur, Germantown, 1747.

HYMN BOOK, "DAS GESANG DER EINSAMEN UND VERLASSENEN TURTEL TAUBE, NEMLICH DER CHRISTLICHEN KIRCHE", 1747. 1 copy.

Original binding with Ms. notes of the curious Ephrata music for the Hymns, and containing the names of some of the Brethren and Sisters who composed the Hymns, with Register. A companion piece to Mss. Hymn Book in preceding entry. Half-bound. Ephrata Drucks Der Bruderschaft Im Jahr 1747.

TURTEL TAUBE. 1 copy. 4°.

Copy of the first collection of the Ephrata hymns, printed on their own press. Volume was published in various shapes, but this is the fullest and finest copy known, having 14 pages of additional matter not to be found elsewhere. Original binding, 1747.

TURTEL TAUBE. 1 copy. 4°.

Copy of the original edition, prior to the expulsion of the Eckerling brothers, with watermark of the Zionitic Brotherhood. Original binding, boards, 1747.

Sachse Ephrata Collection

DER BLUTIGE SCHAU-PLATZ ODER MARTYRER SPIEGEL DER TAUFTS GESINTEN
ODER WEHRLOSTEN-CHRISTEN. 1 copy. f^o.

This is one of the most important literary productions of Colonial America. The Ephrata Brotherhood, in 1748, undertook and successfully finished by the close of the new year, 1749, the stupendous work of translating and publishing the great Martyr Book, under the title, "Der Blutige Schauplatz oder Martyrer Spiegel", a large folio of 1,512 pages, printed in large type on good paper. There was not a press of sufficient size in any of the larger cities to execute this undertaking; but, in this little inland town in Pennsylvania, these humble and pious Germans accomplished the task, making this the greatest achievement in the incunabula of American printing. Original oak boards covered with calf, with brass ornamentation and clasps. (Ephrata im Pennsylvanien, Drucks und Verlags Der Bruderschaft. Anno MDCCXLVIII).

NEUER NACHKLANG DER EINSAMEN. TURTEL TAUBE. 1752. 1 copy.

Binding, original boards.

THEOSOPHISCHEN LECTIONEN, ERSTER THEIL, BETREFFENDE DIE SCHULEN
DES EINSAMEN LEBENS, 1752. 1 copy. 4^o.

One of the rarest of all the Ephrata collection, but a few copies being printed for Beissel's own use. Boards, rebound in Snowhill, Ephrata, gedruckt im Jahr, 1752. Also, 2 copies of above in original binding, one lacking the title.

GLAUBENS LEHREN UND LEBENS-REGELN DER STILL IM LANDE.

Rules for the recluse in Germany. Frankfurth and Leipsig, 1753. 1 copy.

CHOIR-GESANGS, EPHRATAE SUMPTIBUS SOCIETATIS, 1754. 1 copy. f^o.

This volume whose contents were used only in the cloister upon festal occasions, is a marvelous specimen of American bookmaking, and preserves in the best form the peculiar music of the Ephrata Community. The hymns are in print, while the music arranged for four voices is in Ms. The musical strains are separated by ornamentations in various colors, and the pages without music are filled with beautiful floral illuminations executed by hand with a quill pen. Half-bound.

JOHN BUNIAN. EINES CHRISTEN REISE NACH DER SEELIGEN EWIGKEIT,
1754. 2 vols. in one. 12^o.

One of the earliest American editions of the Pilgrims Progress. Bound with brass clasp. (Ephrata im Pennsylvania Drucks und Verlags der Bruderschaft. Anno 1754).

Sachse Ephrata Collection

MSS. MUSIC BOX, Circa 1754. 1 copy.

This volume was used by the Sisterhood in their daily service. It contains the four-part music of one hundred hymns in the "Paradisches Wonder-Spiel" of 1766.

EIN ANGENEHMER GERUCH DER ROSEN UND LILLIEN. DIE IM THAL DER
DEUTUM UNTER DEN DORNEN HERVOR GEWACHSEN, ALLES AUS DER BRUDER-
LICHEN GESELLSCHAFT IN BETHANIA, IM JAHR DES HEILS, 1756.

1 copy. 4°.

A fine copy, very rare. Original half-calf. Ephrata Drucks (Der Bruderschaft, im Jahr, 1755).

NEU-VERHEURTES GESANG DER EINSAMEN TURTEL TAUBE, 1762. 1 copy. 8°.

Title page has an impression of the original steel plate of the mystical emblem of the society. Parchment. Ephrata, Typis Societatis Anno. 1762.

VON DER HISTORIA DES APOSTOLISCHEN KAMPFFS ZEHEM BUCHER, 1764.
1 copy. 8°.

Bound with this curious and very rare volume is, Der Jungers Nicodemi Even-
gelium Von Unsers Meisters Und Heylands Jesu Christi Loyden Und Auferstehung.
At the close of the volume is this note, Haec Apostolorum aliorumque primi
aevi Christianorum Testimonia ego Pet. Miller (Alias Frater Jabez) Typis
Atque Consensu Societatis Ephratensis in Lucem Arisi; Omnibus Christiani
Nominis Hominibus, Qui Has Ultimas Orbis Oras Inhabitant Ad Edificationem,
Ut Inde Discant, Quales Illos Opporteat Esse Qui Hanc Socantur Viam, Anno,
A Partu Virginis MDCCLXIV. Bound in original calf. Vornals in Amsterdam;
Nun Aber Ephrata Gedruckt Durch Die Bruderschaft, Auf Kosten der Bruder In
Canegotshiken, Im Jahr 1764. Also, additional copy of above volume, rebound.

PARADISISCHES WUNDER-SPIEL ZUM KIRCHEN GEBRAUCH, Circa 1766. 1 copy.

This original hymnal is in two parts. The preface of ten pages, dated Janu-
ary 1, 1767, is followed by 441 hymns, all composed by Conrad Beissel,
founder of the Community; and 274 hymns, nearly all of which were composed
by the celibate Brothron. Bound in old calf, it contains the original Register,
with the woodcut of the Seal, "Deliciae Ephratenses", upon the title.

PARADISISCHES WUNDER-SPIEL ZUM KIRCHEN GEBRAUCH, Circa 1766. 1 copy.

A copy of the original, evidently Conrad Beissel's own. Fullbound in pol-
ished calf with clasps, blind-tooled, the finest specimen of Ephrata book-
binding. This copy was bound before an index or register was made at Ephrata.
The index or register inserted, was printed at Snowhill, Pa. The Ephrata

Sachse Ephrata Collection

Books, not intended for sale, were apparently bound to suit the taste and convenience of the owner, with the result that many irregularities relative to additions and omissions are noticeable.

PARADISISCHES WUNDER-SPIEL ZUM KIRCHEN GEBRAUCH, Circa 1766. 1 copy.

A copy of the original volume aforementioned, with a contemporary index.

CHRISTLICHES GEMUTHS-GESPRACH. 3 copies. 12°.

Very rare. Bound in original calf. Ephrata Typis Societatis. Anno. MDCCLXX.

DIE ERNSTHAFTTE CHRISTEN-PFLICHT. 1 copy. 12°.

Original calf with clasps. Ephrata Druckes U Verlags Der Bruderschaft Anno. MDCCLXX. Also, 1 copy, tooled calf, single clasp.

ACROSTIC HYMN. 1 copy.

Composed by Christopher Sauer upon his name, on his 60th birthday, September 26, 1781. A unique copy.

AUSBUND GEISTREICHER LIEDER. 1 copy. 8°.

Not known to Seidensticker or Pennypacker. Half-morocco. Ephrata, Gedruckt Im Jahr 1785.

CHRONICON EPHRATENSE. 2 copies. 4°.

One of the rarest of their publications of information concerning the Cloister, and narrative of the life of Conrad Beissel, the official history of the origin and development of the community, and chronicle of its doings. Original boards are half-roan. Ephrata Gedruckt Anno. MDCCLXXXVI.

DAS GANZ NEUE TESTAMENT. 1 copy. 12°.

The first American edition of the celebrated Froschauer Testament. Excessively rare and not in O'Callaghan. This Ephrata community rarely printed a volume without containing some hymns, and the "Testament" was no exception. There is an "Anhang Von Vier Schonen Geistlichen Liedern" at the end. Original calf, one clasp. Ephrata in Pennsylvania, Anno 1787.

Sachse Ephrata Collection

APOLOGIE, ODER SCHRIFTMÄSSIGE VERANTWORTUNG ETLICHER WARHEITEN
HERAUSGEFORDERT DURCH EINE NEULICH AUFGESETZTE SCHRIFT, UNTER DEM
NAMEN DER WIDERLEGTE WIEDERTAHER. 1 copy. 8°.

Half-morocco. Ephrata Gedruckt, Auf Kosten Der Bruder, Im Jahr, 1788.

(HYMNAL TRACT).

Four spiritual hymns. Date not given, but prior to 1788.

LIEDER. 1 pamphlet. 12°.

Hymns by Magister Johannis Kelpins. An original unique copy, printed by
Peter Leibert, Germantown, 1788.

DAS LEBEN EINES JUNGEN HERZOGS, WELCHER 300 JAHR IN PARADIS
ZEWESSEN. 1 copy. 8°.

A unique copy not known to Seidensticker. Original paper. Ephrata Gedruckt
im Jahr 1790.

KURZGEFASSTES ARZNEY-BUCHLEIN FÜR MENSCHEN UND VIEH. 1 copy.

Ephrata, Zum Sechsten Mal Gedruckt. 1791.

CHRISTLICHE BIBLIOTHEK, ENTHALT DAS JENIGE WAS EINAM PILGER AUF
DER REISE NACH DER VERLORENEN HERRLICHKEIT ZU WISSEN NOTHIG IST,
HERAUSGEGEBEN, DURCH DEINEN. 1 copy. 8°.

Original boards, Ephrata, Gedruckt im Jahr, MDCCXCII.

VOM CHRISTLICHEN GEBRAUCH DER LIEDER, UND DES SINGENS, HERAUS-
GEGEBEN VON G.T. STEEGEN. 1 copy. 12°.

Original paper. Ephrata, Gedruckt im Jahr, 1792.

GEISTLICHE BRIEFE EINES FRIEDSAMEN PILGERS. 1 copy. 8°.

A unique copy not known to Seidensticker. Half-calf. Ephrata Gedruckt Im
Jahr, 1794.

DAS KLEINE DAVIDISCHE PSALTERSPIEL DER KINDER ZIONS. 1 copy. 12°.

Original calf. Calf clasps. Salomon Mayer, Ephrata, 1795.

Sachse Ephrata Collection

KURZGEFASSTES ARZNEY-BUCHLEIN FÜR MENSCHEN UND VEH. 1 copy. 12°.

Darrinen CXXX Auserlesene Recepten. Benjamin Mayer, Ephrata, 1797.

HYMN, O'JERUSALEM DU SCHÖNE.

Printed Anno 1816, Snowhill.

COPIA EINES BRIEFS, WELCHEM EIN UNGENANNTER FREUND IN SEINEM FREUND
GESANDT HAT. 1 copy. 12°.

Half cloth. Jos. Bauman, Ephrata, 1819.

MYSTISCHE THEOLOGIE, SANGMEISTER, MYSTIC CHART. 1 copy. 12°.

Parts 1, 2, and 3. Not known to Seidensticker, 1819-20. Original boards.

DIE SEGELN DER SIEBEN TÄGER TAUFER, GEMEINDE ZU EPHRATA, 1823.
1 copy. 4°.

Containing an introduction by Julius F. Sachse, with portrait of Rev. Andreas
Fahnestock. Half-russia binding.

DAS LEBEN UND WANDEL DES IN GOTT RUHENTEN UND SELIGEN BR. EZECHIEL
SANGMEISTERS, Part 1, 2, 1825; Part 3, 1826; Part 4, 1827. 1 copy.
8°.

For a history of Ephrata Cloister, this work equals in importance and excels
in rarity the scarce Chronicon Ephratense. It preserves a portion of the
Chronicon, which, after being written, the community destroyed. Sangmeister,
one of the brethren, began this journal in 1754, and states the actions of
Beissel, whom he seems to have disliked, the scandals, the works and publica-
tions, the habits and ways of the Brethren and Sisters, the music, painting
and Fraktur-writing, and the other features of their curious existence. His
death occurred about 1780. Forty years afterward, a young man noticed in one
of the cells of the Cloister some loose paper about one of the clap-boards.
It was found to be a receptacle in which was a small chest containing the Ms.
Journal. Four of its six parts were printed, but it met with the decided
opposition of the community, who appear to have succeeded in suppressing it.
Half-morocco. Jos. Bauman, Ephrata, 1825.

MS. MUSIC BOOK, Circa 1837. 1 copy.

The music of a few of the Ephrata Hymns, copied and used at the Nunnery,
Snowhill.

Sachse Ephrata Collection

MS. MUSIC, 1839. 1 copy

A copy made by Benjamin Specht, who began this book on February 20, 1839, and completed it on June 27, 1839. It contains several letters by Benjamin Specht and Obed Snowberger. ROAN Snowhill binding.

PARADISISCHES WUNDER-SPIEL, Circa 1845. 1 copy.

The only copy in existence of the five-part music of the Ephrata Paradisisches Wunder-Spiel. The original volume was made for Conrad Beissel, and used by the Brethren. This is the finest specimen of Snowhill work known. The Sister who executed the penning of this volume died before it was completed; folio 125 is unfinished.

MS. MUSIC, 1847. 1 copy.

A copy of the four-part music of the Sisterhood Schneeberg (Snowhill). Bound with the peculiar ROAN binding, it contains a Ms. Register.

MS. LETTER BOOK, Circa 1850. 1 copy.

Copied at Snowhill by Obed Snowberger, and containing copies of letters from Bro. Jaebetz, Peter Eby, Bro. Kenan, Christoph Schutz, and Conrad Beissel.

EPHRATA, BY A VISITOR. 1 fragment. 8°.

Philadelphia, 1856.

LOVENTZ NOTE-BOOK, Circa 1858.

Various "Pow-Wows" formulae, and medical recipes. Interesting and curious.

INCORPORATION VON DEM KLOSTERLICHEN ZWEIG DER RELIGIÖSEN GESELLSCHAFT DER SIEBEN-TAGER ZU EPHRATA. 2 copies.

Ephrata Gedruckt Von J.E. Pfaltz. 1860.

EPHRATA. EINE AMERICANISCHE KLOSTERGESCHICHTE. 1 copy. 8°.

Dr. Oswald Seidensticker, Cincinnati, Ohio. 1888. Half-morocco.

GESCHICHTSBLÄTTER. 1 copy. 4°.

Dr. Oswald Seidensticker, New York, 1885. Cloth.

Sachse Ephrata Collection

EPHRATA CUTTINGS. 1 copy. 8°.

Dr. J.F. Sachse, 1892. Cloth.

TRUE HEROES OF PROVINCIAL PENNSYLVANIA.

By Julius F. Sachse, 1892.

HOROLOGIIUS ACHAZ. 1 copy.

Christophorus Schissler, Artifex, by Julius F. Sachse, 1895.

A FORM OF PRAYER.

To be used by His Majesty's Special Command (London, 1776) imploring Divine Assistance against the King's unhappy and deluded subjects in America. Reproduced in facsimile by Julius F. Sachse, 1898.

MYSTYRION ANOMIAS. 1 copy.

The Mystery of Lawlessness, a heliographic facsimile of the only known copy, made by Julius F. Sachse, 1898, original written by Conrad Beissel and translated from the High Dutch by M.W. (Michael Welfare).

THE NAKED TRUTH, STANDING AGAINST ALL PAINTED AND DISGUISED LIES, DECEIT, AND FALSEHOOD OR THE LORDS SEVENTH-DAY SABBATH BY M.W. (MICHAEL WELFARE-1729). 2 copies.

The original and a heliographic facsimile of the original, the only known copy made by Julius F. Sachse, 1898.

JUSTUS FALCKNER, MYSTIC AND SCHOLAR. 1 copy.

A bicentennial memorial of the first regular ordination of an orthodox pastor in America, November 24, 1703, Philadelphia. Compiled from original documents, letters and records at home and abroad, by Julius F. Sachse, 1903. Justus Falckner was a devout pietist in Germany, hermit on the Wissahickon, and Missionary on the Hudson.

CURIEUSE NACHRICHT VON PENNSYLVANIA-A.D. 1700. DANIEL FALKNER'S. 1 copy.

A reprint of the edition of 1702 which stimulated the great German emigration to Pennsylvania in the early years of the 18th century, amplified. English translation by Julius F. Sachse, 1905.

Sachse Ephrata Collection

A UNIQUE MANUSCRIPT. 2 copies.

About Rev. Peter Muller (Brother Jabez), Prior of the Ephrata Community in Lancaster County, Pa., written for Benjamin Franklin, together with a facsimile and translation of Beissel's 99 Mystical Proverbs. Compiled by Julius F. Sachse, 1912.

CHORAL BUCH. 1 copy.

Copy of the Choral Buch of the Sisterhood, formerly the property of Sister Maecha, executed entirely with the ink of the Brotherhood and a brown wash tint. The pen work in this volume, bound with original black linen, was apparently executed by different women which is shown by comparing the capital letters therein.

CHRONICON EPHRATENSE. 1 copy. 8°.

History of the community of Sabbatarians at Ephrata, Lancaster County, Pa., by "Lamech and Agrippa". Translated from the original German by J. Max Hark. Buckram.

DELICIAE EPHRATENSIS, PART 1, ODER DES BEIFÜHRUNGEN VATTERS FRIEDSAM GOTTRECHT, WACHLAND STIFTERS UND FÜHRERS DES CHRISTLICHEN ORDENS DER EINSAMEN IN EPHRATA IN PENNSYLVANIA, GEISTLICHE REDEN. 3 copies. 4°.

Very rare. One vol. Calf-bound. Two vols. rebound, half-morocco, one of which lacks the Title and pages 1-8.

"DER FROMMEN LOTTERIE". 1 fragment.

Contains proverbs which were also used on Sabbath School reward cards. The only known copy in existence. Printed at Ephrata and consisting of pages 147 to 572.

DER WAHRE SABBATH. 1 copy. 4°.

Mss. translation by Andreas Palmestock. Boards.

GLAUBENS BEKANNTNISS. 1 fragment.

Creed of the Sabbatarians, early Ephrata. Pages 7 to 42 only.

JOHANNI ARNDS GEISTREICHE MORGEN UND ABEND GEBETHE AUF JEDEN TAG DER WOCHE. 1 copy. 12°.

This is the first issue of the Ephrata press, and the only copy known to be in

Sachse Ephrata Collection

existence. Ephrata Godruckt: (Und Zu Haben in Lancaster Bey Henrich Dorn in der Donegalstrass).

THE CHRONICON OF THE EPHRATA SISTERHOOD. 1 copy. 4°.

A typewritten copy, interleaved with facsimile reproductions by Julius F. Sachse. Of this curious and valuable record there are but the original and three copies. This is copied verbatim et literatim from the original Ms.

THE CHRONICON OF THE EPHRATA SISTERHOOD. 1 copy. 4°.

A manuscript copy of the same, made at Snowhill. Early XIX century quarto boards.

THE REGISTER OF THE EPHRATA COMMUNITY. 1 copy. 4°.

A typewritten copy of the original manuscript and a preface by Julius F. Sachse, interleaved with illustrations.

ZIONITISCHEN STIFTES. 1 THEIL. ODER EINE VOLRICHENDE MARDE.
IRENICI THEODICAI. 1 copy. 4°.

The title and preface of this volume was originally written by Israel Eckerlin, enthusiastically in praise of Conrad Beissel. Sometime later, Eckerlin was driven out of the Cloister, and all traces of him were destroyed. The books he had written and printed were burned; no copies of them were known to exist. The title and preface of this volume were burned with his other works, and a new title and preface written. This copy in some way escaped destruction and is completed with a facsimile of the original title. Rebound, half-calf,

Artifacts from Ephrata:

CANDLE SNUFFERS.

One pair.

CAP, OR HAUBE.

Worn by the Sisterhood of Saron. This specimen was made by Sarah Bauman, the last "single" occupant of Saron.

Artifacts from Ephrata

DENGELKLOT.

A sharpening hammer or anvil for scythes and sickles, used by the Brethren during harvest. This specimen is exceedingly rare.

DOOR LATCH FROM BETHANIA.

DOWRY TOWEL.

Embroidered linen, a part of the usual "Hochzeit Ausstattung"; woven in the Brother House, Bethania, from flax, at Ephrata; raised, spun, and bleached by the Community.

EPHRATA CALENDAR, MADE AND USED AT EPHRATA, PERPETUAL.

EPHRATA SAMPLER.

Made by Hetty Fahnestock.

EPHRATA SAMPLER, 1834.

Showing how the cloister work had deteriorated.

FLAX HACKLE.

Used in combing out the flax at Ephrata.

HANKS OF FLAX.

Raised upon the Kloster fields; spun by the Sisterhood. These hanks came from the Sister House and date back, probably, over a century.

IRON LAMP, USLICHT OR FETT AMPEL.

From the cabin of Bro. Jabez (Rev. Johann Peter Muller), who, according to Seventh Day Baptists in Europe and America, Vol. 2, p. 1,158, translated the Declaration of Independence into seven languages under this or a similar lamp.

IRON LAMP.

Specimen from the old Brother House.

PATTERNS.

Used in the Sister House for quilting purposes.

Artifacts From Ephrata

SPECIMEN OF CUT-OUT-WORK.

Prevalent at Ephrata early in the XIX century. Very rare.

SPECIMEN OF PERFORATED CARDBOARD WORK.

By Catherina Biermersderfer. Rare.

Sachse Seventh Day Baptist Library:

Critical History of Sunday Legislation, Abram Verbert Lewis. New York, D. Appleton and Company, 1888. 379 pp.

History of the Seventh Day Baptist Conference, 1802-1865, James Bailey. Toledo, S. Bailey and Company, 1866. 322 pp.

History of the Shiloh, N.J., Seventh Day Baptist Church, Theodore Livingston Gardner. Alfred Center, N.Y., Sabbath Recorder, 1890. 76 pp. (A scrapbook containing articles clipped from the Sabbath Recorder).

Seventh Day Baptist Memorial, 3 vols., Thomas B. Stillman, ed. New York, Seventh Day Baptist Publishing Company, 1852-54. 192 pp.

Sachse Moravian Library:

Daily Texts, 1894. (eds. unnamed). Bethlehem, Pa., Moravian Publication Office, 1894. 188 pp.

History of the Moravians, 2 vols., Henry Rinius. London, 1759. 800 pp.

Memorials of the Moravian Church, Vol. I, William C. Reichel, ed. Philadelphia, J.B. Lippincott and Company, 1870. 366 pp.

Moravian History, 1734-1743, Levin Theodore Reichel. Nazareth, Pa., Moravian Historical Society, 1886. 241 pp.

Moravians in New York and Connecticut - Ancient Missionary Stations, William C. Reichel. Philadelphia, J.B. Lippincott and Company, 1860. 184 pp.

Old Landmarks, or Faith and Practice of the Moravian Church, at the Time of its Revival and Restoration in 1727, and Twenty Years After, F.F. Hagen, Bethlehem, Pa., (Printed by friends of author, no names given), 1886. 240 pp.

Sachse Moravian Library

Register of Moravian, 1727-1754, Abraham Reincke. Bethlehem, Pa., H.T. Clander, 1873. 144 pp.

The Moravian Church in Philadelphia, Abraham Ritter. Philadelphia, Hayes and Zell, 1857. 282 pp.

Sachse Masonic Library:

Constitution of St. John's Lodge, Julius Friedrich Sachse, Librarian. Philadelphia, Grand Lodge F. & A.M. of Pennsylvania, 1908. 50 pp.

Freemasonry in Pennsylvania, 1727-1907. Lodge No. 2, 2 vols., Norris S. Barratt and Julius Friedrich Sachse. Philadelphia, New Era Printing Company of Lancaster, Pa., 1909. 473 pp.

General Lafayette's Fraternal Connections, Julius Friedrich Sachse. Philadelphia, Grand Lodge F. & A.M. of Pennsylvania, 1916. 33 pp.

Historical Sketch of Columbia Lodge No. 91, Golden Jubilee, Julius Friedrich Sachse. Philadelphia, New Era Printing Company of Lancaster, Pa., 1916. 52 pp.

Old Masonic Lodges of Pennsylvania "Moderns" and "Ancients", 2 vols., Julius Friedrich Sachse. Philadelphia, New Era Printing Company of Lancaster, Pa., 1912. 428 pp.

Washington's Masonic Correspondence, Julius Friedrich Sachse, ed. Philadelphia, New Era Printing Company of Lancaster, Pa., 1915. 144 pp.

German Settlement Library:

A Final Word as to Regina, The German Captive, S.P. Heilman, Lebanon, Pa., Lebanon County Historical Society, 1905. 50 pp.

A Tale of the Kloster, Brother Jabez. Philadelphia, Griffith and Rowland Press, 1904. 336 pp.

Chronicon Ephratense, "Lamech and Agrippa". Ephrata, Ephrata Press, 1786. Translation by J. Max Hark, Lancaster, Pa., S.H. Zahm and Co., 1889. 288 pp.

Conrad Weiser and the Indian Policy of Colonial Pennsylvania, Joseph S. Walton. Philadelphia, George W. Jacobs and Co., 1900. 420 pp.

German Settlement Library

Ellen Levis, Elsie Singmaster. New York, Houghton Mifflin Co., 1921. 234 pp.

Evangelium, Wilhelm Dell. Ephrata, Joseph Bauman, 1825. 84 pp.

German and Swiss Settlements of Pennsylvania, Oscar Kuhns. Middletown, Conn., The Abingdon Press, 1914. 268 pp.

German Baptist Brethren - Pennsylvania, George W. Falkenstein. Lancaster, Pa., The Pennsylvania - German Society, 1900.

Historic Ephrata, Lancaster County, Pennsylvania. Ephrata, Review Print, 1928. 100 pp.

Manners of the German Inhabitants of Pennsylvania, Benjamin Rush. Phila., Samuel P. Town, 1789. 72 pp.

The Library of the Honorable Samuel W. Pennypacker, Stan V. Monkels, comp. and publisher. Philadelphia, 1908. 112 pp.

True Heroes of Provincial Pennsylvania, Julius Friedrich Sachse. Lancaster, Pa., The New Era Book and Job Print, 1902. 15 pp.

Denominational Histories:

A History of Seventh Day Baptists in West Virginia, Corliss Fitz Randolph. Plainfield, N.J., The American Sabbath Tract Society, 1905. 504 pp.

Alfred in the Great War, Cortez R. Clawson. Alfred, N.Y., Alfred University, 1924. 36 pp.

Centennial Celebration, First Seventh Day Baptist Church of Hebron, Pa., 1833-1933, William Lewis Burdick. Waukesha, Wis., Davis - Greene Corporation, 1933. 35 pp.

Condensed History (Alfred University), December 5, 1836-June 30, 1903, James Lee Gamble. Alfred, N.Y., 36 pp.

First Fifty Years of the Northwestern Seventh Day Baptist Association, 1846-96, William Clarke Whitford. 91 pp.

Historical Sketch of the Redwood Library and Athenaeum, Newport, R.I., David King. Providence, R.I., Providence Press Co., 1876. 12 pp.

Historical Sketch of the Religious Denominations of Madison County, N.Y., 1796-1896, Elias E. Persons. Cazenovia, N.Y., Madison County Historical Society, 1903. 23 pp.

Denominational Histories

History of New Milton Community (Doddridge County, W. Va.), Roy Fitz Randolph.
Morgantown, W. Va., Agriculture Extension Division, 1926. 10 pp.

History of Seventh Day Baptists in West Virginia, December 15, 1853-July 14, 1892. 2 vols. of clippings from Sabbath Recorder and other sources covering this period.

History of the First Seventh Day Baptist Church of Alfred, N.Y., 1816-1916,
Frank L. Greene. 1916. 16 pp.

History of the First Seventh Day Baptist Church of Independence, N.Y., 1824, 1834-1934, Walter Lackey Greene. Andover, N.Y., The News Printing House, 1934. 34 pp.

History of the Salem Seventh Day Baptist Church, Salem, W. Va., Theodore Livingston Gardiner. 2 pamphlets. Alfred Centre, N.Y., American Sabbath Tract Society, 1892. 39 pp.

"History of the Seventh Day Baptist General Conference to the Year 1803", 1696-1803, Charles Henry Greene.

"History of the Seventh Day Baptist General Conference", September 1802-September 1865, James Bailey. Toledo, S. Bailey and Co., 1866. 322 pp.

History of the Town of Alfred, N.Y., From the Earliest Times to the Present, Cortez R. Clawson. Alfred, N.Y., Sun Publishing Association, 1926. 85 pp.

History of the Vernon House in Newport, R.I., 1758-1915, Maud Lyman Stevens. Newport, R.I., The Charity Organization Society, 1915. 56 pp.

Samuel Hubbard of Newport, 1610-1689, Roy Greene Huling. Reprint from Narragansett Historical Register, 39 pp.

Semi-Centennial History of the Seventh Day Baptist Church of Christ at Plainfield, 1838-88, Leander Elliott Livermore. New York, C.G. Crawford, 1888. 66 pp.

The Seventh Day Baptist Meeting House, Newport, R.I., Mrs. Rutherford Sherman Elliott. Newport, R.I., Newport Historical Society, 1930. 32 pp.

Denominational Periodicals and Tracts:

RHODE ISLAND HISTORICAL MAGAZINE (Formerly Newport Historical Magazine), Vol. 6. No. 1. July 1885. 80 pp.

Under genealogical notes, name of Williams, page 55, reference made to will of John Williams of Newport. Ptd. 3rd fl. va.

Denominational Periodicals and Tracts

NEWSPAPERS, August 1922. 11 issues.

Articles on the 250th anniversary jubilee of Newport, R.I., Church held at Ashaway, R.I., August 22-27, 1922, published in Providence Sunday Journal, Newport Herald, Newport Daily News and The Westerly Sun. Ptd. 3rd fl. va.

A DIALOGUE BETWEEN SEVENTH DAY AND FIRST DAY, UPON THE OBSERVANCE OF A WEEKLY SABBATH, Clement Grandal. Troy, N.Y., Moffitt and Lyon. 1803. 46 pp.

THE DAIRYMAN'S DAUGHTER, Leigh Richmond, Rector of Turvey, Redfordshire, England. American Tract Society, N.Y., 1812. 28 pp.

THE INVESTIGATOR BEING A REVIEW OF PRESIDENT HUMPHREY'S FOURTH QUESTION, IN HIS ESSAY ON THE SABBATH, William B. Maxson. Homer, N.Y., The Protestant Sentinel, 1831. 24 pp.

PERIODICAL LIBRARY. A quarterly periodical edited by Joseph S. Baker, Penfield, Ga., 1846. 75 pp.

A SABBATH AT HOME. New York, American Tract Society. 12 pp.

HISTORY OF PETER AND JOHN HAY. New York, American Tract Society, 12 pp

JOHN ROBINS, THE SAILOR. New York, American Tract Society. 8 pp.

ON THE LORD'S DAY. New York, American Tract Society. 4 pp.

THE AMERICAN TRACT SOCIETY, VERSUS THE NEW TESTAMENT: BEING A REVIEW OF TRACT NO. 177, ON THE INSTITUTION AND OBSERVANCE OF THE SABBATH. Homer, N.Y., Protestant Sentinel. 12 pp.

THE ASSIZES: GIVING AN ACCOUNT OF SOME OF THE PRISONERS AND THE OFFENCES FOR WHICH THEY WERE TRIED. New York, American Tract Society. 8 pp.

THE DEATH BED OF A FREE THINKER, EXEMPLIFIED IN THE LAST HOURS OF THE HON. FRANCIS NEWPORT, WHO DIED AT WESTMINSTER, December 8, 1692. New York, American Tract Society. 16 pp.

THE HISTORY OF AMELIA GALE. A POOR WOMAN IN ENGLAND DISTINGUISHED FOR HER BENEVOLENCE. New York, American Tract Society. 10 pp.

THE SWISS PEASANT. New York, American Tract Society, Translated from original French by Caesar Melan of Geneva. 16 pp.

THE VILLAGE IN THE MOUNTAINS. New York, American Tract Society. 20 pp.

THE WATCHMAKER AND HIS FAMILY. New York, American Tract Society. 16 pp.

THE WIDOW'S SON. New York, American Tract Society. 20 pp.

Non-Denominational Tracts

SKETCHES OF THE LIFE AND CHANGES OF ELDER JABEZ CHADWICK, Autobiography. Ithaca, Mack, Andrus & Co., 1848. 30 pp.

CATECHISM NO. 1 AND THE CHURCH TEACHER; OR LESSONS FOR YOUNG PEOPLE IN THE HISTORY, DOCTRINES, AND USAGES OF THE METHODIST EPISCOPAL CHURCH. New York, Phillips & Hunt, 1851. 24 pp.

OBJECTIONS TO THE SABBATH EXAMINED. Lemuel Foster, Upper Alton, Ill., 1851. 30 pp.

CONFIRMATION OR, LAYING ON OF HANDS: ITS AUTHORITY AND NATURE, Samuel Fuller. New York, Daniel Dena, Jr., 1857. 35 pp.

BARKER AND WARREN'S DEBATE, (CORRESPONDENCE OF THE BOSTON INVESTIGATOR). September 8, 1859. 28 pp.

AUNT MENTABLE'S ACCOUNT OF THE ANNUAL MEETING, Miss Sarah Pollock. Chicago, Woman's Board of Missions of the Interior, 1882. 15 pp.

A CATECHISM OF CHRISTIAN DOCTRINE PREPARED AND ENJOINED BY ORDER OF THE THIRD PLENARY COUNCIL OF BALTIMORE, NO. 2. PUBLISHED BY ECCLESIASTICAL AUTHORITY, 1885. Boston, Flynn & Mahony, 1885. 72 pp.

PRINCIPLES, OR PRINCIPLE - WHICH?, J.B. Weston. Dayton, Ohio. Christian Publishing Association, 1895. 31 pp.

"REMARKS ON THE MISTAKES OF MOSES", NO. 6, H.L. Hastings, Editor of The Christian. Boston, Published in The Anti-Infidel Library, Monthly, Boston, 1895. 31 pp.

A BIBLE LESSON ON CHRISTIAN BAPTISM, J.G. Bishop. 20 pp.

DON'T TRAVEL ON THE SABBATH! Lemuel Foster, Upper Alton, Ill. 24 pp.

EVERY MAN THE FRIEND OR THE ENEMY OF CHRIST. Vol. 3. NO. 103. New York, American Tract Society. 4 pp.

SALVATION TO THE UTMOST. CHRIST THE SAVIOUR. WHAT IT IS TO COME TO HIM. HIS INTERCESSION, NO. 519. New York, American Tract Society. 20 pp.

TALKS ABOUT CHRISTIAN GIVING, NO. 3. THANKSGIVING ANN, Kate W. Hamilton.

THE THREE DANGERS, OR, READ, WATCH, AND PRAY, NO. 18. Cincinnati, American Reform Tract and Book Society. 4 pp.

THE TWO CARMEN, SELECTED SERIES NO. 97. New York, Tract Department. 4 pp.

"THIS IS THE CONDEMNATION". 4 pp.

Non-Denominational Tracts

"UNTO MYSELF, THAT LOVED MYSELF", Tom Graham. 4 pp.

WHY EVIL WAS PERMITTED, WHY WILL THERE BE A SECOND ADVENT? HOW WILL CHRIST COME? THE DAY OF JUDGMENT. THE CHRIST OF GOD. THE PLAN OF THE AGES. THE RESURRECTION. THE NARROW WAY TO LIFE. THE THREE GREAT COVENANTS. 1 vol. Pittsburgh, "Zion's Watch Tower". 156 pp.

Anniversary and Memorial Addresses:

Bi-Centennial Celebration of the First Seventh Day Baptist Church of Hopkinton (Located at Ashaway, R.I.), September 25-26, 1908. Alfred, N.Y., The Alfred Press, 1908. 115 pp.

Declaration, Articles of Faith and Covenant of the Sabbath Baptist Church in Scott (N.Y.). Cortland, N.Y., Reed and Bennett, 1836. 7 pp.

Memorial Addresses on the Life and Character of George Herbert Utter, (delivered in Congress and Senate of the United States). Washington, Government Printing Office, 1914. 58 pp.

Memorial Service Historical Address, First Seventh Day Baptist Church, Hopkinton, R.I., January 18, 1957, William L. Burdick. Waukesha, Wis., Davis-Greene Corporation, 1957. 24 pp.

Sermon on Constitution of Seventh Day Baptist Church in Plainfield, William Bliss Maxson. (Delivered February 9, 1838.) New York, J.P. Callender, 1838. 31 pp.

Photographs and Portraits

FRAMED PAINTING OF THE MILLYARD CHURCH OF LONDON, (ENGLAND).

Church organized, 1617. William J. Stillman, artist. 1850.

FRAMED PHOTOGRAPH OF REV. THOMAS HISCOX, 1686-1773.

Gifted preacher of Rhode Island.

FRAMED ENGRAVING OF REV. JOSEPH STENNETT, D.D., 2nd. 1692-1758.

A noted preacher and faithful Sabbath-keeper, born in London. Made Doctor of Divinity by University of Edinburgh, 1754.

Photographs and Portraits

PHOTOGRAPHS OF FIRST SEVENTH DAY BAPTIST CHURCH AND PARSONAGE,
NEWPORT, R.I., 1729-31. 1 container.

Exterior and interior views of church, and the clock, and photo taken during the 250th anniversary celebration; also exterior view of Maxson House, which was the first Seventh Day Baptist parsonage in America.

PHOTOGRAPHS OF FIRST SEVENTH DAY BAPTIST CHURCH AND PARSONAGE,
NEWPORT, R.I., 1729-31. 11 photographs.

FRAMED ENGRAVING OF THOMAS BLISS STILLMAN, 1806-1866.

Treasurer, 1843-1862; Editor, 1852-1854, of Seventh Day Baptist Memorial.

FRAMED DRAWING OF JOHN SLATER (d. 1809).

Benefactor of the Tewkesbury (England) Church. Drawn by his friend, John Flaxman, R.A. Frame made by his other friend, Capt. Molineaux, R.N.

PHOTOGRAPH - REV. CHARLES M. LEWIS, 1818-1883.

Pastor, evangelist, and trustee of Milton College.

PORTRAIT - REV. NATHAN WARDNER, D.D., 1820-1894.

A missionary in China for ten years, and engaged in Sabbath reform work in Great Britain for several years. Presented to Rev. Fredrik Bakker of Rotterdam, Holland, by Mrs. Wardner, and upon his death, given to the Historical Society by his son, Jacob Bakker.

PORTRAIT - REV. JONATHAN ALLEN, 1823-1892.

First president of Alfred University, which office he held from 1844 to 1870; founder of Seventh Day Baptist Education Society.

FRAMED PHOTOGRAPH OF GEORGE H. BABCOCK, 1835-1893.

President of Board of Trustees of Alfred University, N.Y., Lecturer and Author.

PORTRAIT - DR. ABRAHAM H. LEWIS, 1836-1908.

Pastor, professor, writer and editor. Corresponding Secretary of the American Sabbath Tract Society, Recording Secretary of the Seventh Day Baptist Missionary Society.

Photographs and Portraits

PORTRAIT DR. ABRAM H. LEWIS, 1836-1908.

Pastor, Professor in Alfred Theological Seminary, Editor and Author.

FRAME OF PHOTOGRAPHS OF EIGHT MEMBERS OF THE FIRST CLASS OF
ALFRED UNIVERSITY.

Chas. Allen Davis and William Kenyon Davis, donors.

FRAMED PHOTOGRAPH OF REV. THEODORE L. GARDINER.

President of Salem College, Salem, W. Va., 1893-1907.

FRAMED PHOTOGRAPH OF DR. CHARLES B. CLARK.

President of Salem College, Salem, W. Va., 1908-1919.

FAC-SIMILE OF INSCRIPTION UPON TABLET ERECTED BY THE SEVENTH DAY
BAPTIST HISTORICAL SOCIETY TO MEMORY OF WILLIAM HISCOX, STEPHEN
MUMFORD, SAMUEL HUBBARD, ROGER EASTER, SISTER HUBBARD, SISTER
MUMFORD, SISTER RACHEL LANGWORTHY, ETC., WHO ESTABLISHED (January
3, 1672) THE SEVENTH DAY BAPTIST CHURCH OF NEWPORT, FIRST CHURCH
OF THAT FAITH IN THE NEW WORLD. TABLET DEDICATED August 28, 1922.

CRAYON DRAWING - REV. SAMUEL D. DAVIS AND ELIZABETH FITZ RANDOLPH
DAVIS, HIS WIFE.

Presented to the Historical Society by two of their grandchildren, Courtland
V. Davis and Mrs. Alberta Batson, 1937.

GROUP PICTURE.

Small photographs of 50 Seventh Day Baptist ministers, each autographed in
the handwriting of the person shown, made about 1875 by Irving Saunders of
Alfred Centre, N.Y. Picture came from library of Rev. Theodore L. Gardiner,
D.D., and presented to the Historical Society by his daughter, Mrs. William
E. Davis of Lost Creek, West Virginia, October 1938.

ARTISTS DRAWING (First Seventh Day Baptist Church of New York City).

First and only meeting house of the New York City Church from date of its
organization, 1845, until the present.

ENGRAVED COPY OF DECLARATION OF INDEPENDENCE.

Photographs and Portraits

ENGRAVING, "SHAKESPEARE AND HIS FRIENDS".

Bequeathed to the Historical Society by Loisama T. Stanton.

ETCHING OF THE OLD "MAXSON HOUSE".

In Newport, R.I. The first Seventh Day Baptist parsonage.

FRAMED ENGRAVING OF SAMUELIS SLATER OF THE MILLYARD CHURCH OF LONDON.

FRAMED ENGRAVING OF WILLIAM TEMPEST, F.R.S., Aet. 70.

Sir William Tempest was a lay member of Millyard (London). The original was painted and etched by B. Wilson.

FRAMED LITHOGRAPH.

101 pictures of ministers, with numbered list of ministers marked "Key to Ministerial Group".

FRAMED PAINTING OF JOHN BUNYAN.

Author of "Pilgrims Progress". Released from prison by the same Royal Decree which released Joseph Davis, benefactor of the Millyard Church.

FRAMED PHOTOGRAPH OF REV. DAVID H. DAVIS.

Missionary of Church in China.

FRAMED PHOTOGRAPH OF REV. EDWARD H. DAVIS.

Missionary of Church in China from 1880 upwards of 25 years.

FRAMED PORTRAIT OF REV. THOMAS HISCOX.

Pastor of Baptist Church, Westerly, R.I. Taken from original painting by Mr. Feke.

FRAMED PHOTOGRAPH OF JOSEPH LONDON, A JEWISH MISSIONARY.

Worked among the Jews of Central Europe nearly 50 years ago, and soon died there.

Photographs and Portraits

FRAMED PHOTOGRAPH OF WILLIAM M. STILLMAN, PLAINFIELD.

Secretary of Public Library Association.

FRAMED PHOTOGRAPH OF ARTHUR L. TITSWORTH.

Recording Secretary of the American Sabbath Tract Society.

FRAMED PHOTOGRAPH OF EDWARD M. TOMLINSON.

Professor of Greek in Alfred University.

PICTURE OF GRAVE OF SAMUEL STENNETT IN BUNHILL FIELDS.

PHOTOGRAPHS.

Mrs. William M. Jones, Deacon John Purser, (of the Netton Church), Dr. Peter Chamberlen, Woodham Mortimer and his country mansion, 40 miles northeast of London.

PHOTOGRAPH - BOARD OF AMERICAN SABBATH TRACT SOCIETY.

From the library of Rev. Theodore L. Gardiner. Presented to the Historical Society by his daughter, Mrs. William E. Davis.

PHOTOGRAPH - FRANK J. HUBBARD.

Late treasurer of American Sabbath Tract Society.

PHOTOGRAPH OF HAARLEM (HOLLAND) CHAPEL.

PHOTOGRAPH - REV. BOOTHE C. DAVIS.

President emeritus of Alfred University.

PHOTOGRAPHS OF SEVENTH DAY BAPTIST CHURCH AT SCOTT, N.Y. 4 photographs.

Exterior views of church and cemetery adjacent to church.

PHOTOGRAPH OF THE SEVENTH DAY BAPTIST CHURCH OF CHRIST, PLAINFIELD, N.J.

Photographs and Portraits

PORTRAIT OF DOLPHIN BURDICK, 50 Years a Chorister of the Scott Church in N.Y.

PORTRAIT OF REV. NATHAN V. HULL, D.D.

Pastor of First Alfred Church, N.Y.

THREE PAINTINGS.

Two of mother and child, one of a large tree, by Mrs. A.A. Allen, and bequeathed to the Historical Society by Mrs. L.T. Stanton.

Communion Service Sets:

FIRST COMMUNION SERVICE.

Pitcher and 4 goblets. Used in Plainfield, N.J., church.

SILVER COMMUNION SERVICE.

Pitcher and 2 goblets from First Westerly Church, R.I.

SILVER COMMUNION SERVICE.

Pitcher and 2 goblets from the Shiloh, N.J., church. One goblet is inscribed, "A gift of Hannah Martin of Newport to the Sabbatarian Church of Christ in Cohansey, A.D. 1751". The inscription on the other reads, "Presented to the 1st Seventh day baptist church in Cohansey by Deacon Jededah Davis and Ammorilla his wife, A.D. 1820".

SILVER COMMUNION SERVICE.

Pitcher and 4 goblets from the Piscataway, N.J., church.

SILVER COMMUNION SERVICE.

Pitcher and 2 goblets from the Chicago, Illinois, church.

Monumenta

CANE-SEATED STOOL.

Formerly in the old Millyard Chapel in London. Presented to the Seventh Day Baptist Historical Society by George H. Vane, Esq., clerk of the Millyard Church, September 1933.

CASE OF WALL CLOCK OF THE OLD BIG FOOT ACADEMY AT WALWORTH, WIS.

CHAIR OF ELDER THOMAS HISCOX, NEWPORT, R.I., PREACHER.

EIGHT DAY CLOCK.

Beautifully decorated, presented to the Seventh Day Baptist Historical Society by the Millyard Seventh Day Baptist Church of England, September 1933. The clock at that time was 160 years old, having been made, circa 1770, by John Snow of Froom (Frome) in southwest England, near Bath. It had been an heirloom in the family of Rev. Thomas W. Richardson, former pastor of the Millyard Church.

HEADSTONE.

The only known headstone in existence from the graveyard of the Shrewsbury Church in Monmouth County.

HIGH ARM CHAIR.

Used by Rev. Theodore L. Gardiner when a child.

HIGH SECRETARY.

Used by Thomas Bliss Stillman, founder of New York City Seventh Day Baptist Church, Trustee of Alfred University, Editor of The Baptist Memorial.

MEMORIAL TABLET.

To Calvin Waldo, 1810-1885, and his wife, Polly Ann Calkins Waldo, 1814-1884. Staunch defenders of Sabbath Trust in Cussewago Township, Crawford County, Pennsylvania. Erected by their son Daniel Calkins Waldo, who in 1877, was persecuted for his Sabbath Faith by arrest, prosecution and punishment under the laws of the Commonwealth of Pennsylvania.

Monumenta

RARE ANTIQUE WALNUT TABLE.

Gate-leg "Butterfly" pattern, bequeathed by the late Loisanna Tomlinson Stanton.

SECRETARY, CHERRYWOOD.

Used by Rev. Jas. H. Cochran, pastor of First Alfred, Clarence, and Berlin churches in N.Y., and of the Plainfield, N.J., church. Mrs. Eola Hamilton, donor.

SMALL CIRCULAR FALL-LEAF MAPLE TABLE.

Bequeathed to the Historical Society by Mrs. Loisanna T. Stanton.

STOOL MADE FROM A PANEL OF THE OLD DOOR OF THE SHILOH CHURCH, May 20, 1934.

By LaVern Davis and presented by Rev. Herbert C. Van Horn.

Miscellaneous:

BAILEY'S DICTIONARY.

By N. Bailey. Published in London, MDCCLXX and sold for six shillings.

DAY BOOK OF HON. JOSEPH POTTER OF POTTER HILL, R.I., 1794-1803.
1 copy.

MANUAL OF THE PANCATUCK CHURCH OF R.I., 1850. 1 copy.

Mss. OF POEM.

Written by Joseph Stennett on death of Queen Anne.

Seventh Day Baptist Historical Society:

142. LETTER OF GUARDIANSHIP, July 2, 1749.

Copy, made August 10, 1922, by Mrs. Gertrude Ehrhardt Elliott, assistant li-

Seventh Day Baptist Historical Society

brarian of the Newport Historical Society, of letter of guardianship signed by William Coddington, Council Clerk, appointing William Clark, uncle, guardian of James Hubbard, by Town Council of Newport, R.I., under date of July 2, 1759. Typed. 3rd fl. va.

143. TREASURER'S JOURNAL, 1916--. 1 vol.

Record of receipts and disbursements. Hdw. 1st fl. va.

144. CORRESPONDENCE, 1922. 2 containers.

Original correspondence received by Corliss F. Randolph, President of the Seventh Day Baptist Historical Society, and carbon copies of letters sent by him in connection with the 250th anniversary jubilee of the church held at Ashaway, R.I. Typed. 3rd fl. va.

145. REMOVAL OF BODIES, 1903. 1 vol.

Record of bodies removed from Cedar Grove Cemetery, Plainfield, N.J., to Hillside Cemetery, Fanwood, N.J., with diagrams of sections of Fanwood Cemetery showing location of bodies re-interred. Hdw. 1st fl. va.

COMMISSION OF THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Operating under the guidance of its Advisory Council from 1912-18, the General Conference set up its Commission in 1918. The records of this the General Conference set up its Commission in 1918. The records of this Commission of the Seventh Day Baptist General Conference available in the Denominational Building, Plainfield, New Jersey, include: minutes of meetings (entries 146, 147, 148) 1918-36, annual reports (entry 149) from 1919--, and correspondence of the commission (entry 150).

146. MINUTES OF MEETINGS OF COMMISSION OF SEVENTH DAY BAPTIST GENERAL CONFERENCE, December 11, 1918-December 29, 1929. 1 vol.

Copies of proceedings of meetings made for the Historical Society, showing place, date, roll call, reports on mission work, scholarships and fellowships for those preparing for ministry, budget figures submitted by conference organizations with budget and apportionment for each church recommended for adoption by General Conference, and all other denominational activities brought before this body. Typed. 3rd fl. va.

147. (MINUTES OF COMMISSION), 1918-22. 1 vol.

Copies of proceedings of meetings of commission from December 11, 1918 to August 22, 1922. Typed. 3rd fl. va.

148. (MINUTES OF COMMISSION), 1928-36. 2 folders.

Copy of proceedings. For description see entry 147. Typed. 3rd fl. va.

149. ANNUAL REPORT OF THE COMMISSION OF THE SEVENTH DAY BAPTIST GENERAL CONFERENCE, 1919-20, 1922-24, 1926-27, 1929, 1931-34, 1936-38. 1 container. Missing 1921, 1925, 1928, 1930, 1935.

Summary of denominational activities during year set forth in the report of the secretary and recommendations as to budget for the various organizations, the apportionment to churches to make up the budget, personnel of commission and program. Ptd. 3rd fl. va.

150. (CORRESPONDENCE, APPLICATIONS AND REPORTS). 1927-30. 5 folders.

Correspondence relative to matters controlled by the commission, particularly with regard to the budgets of various branches of church work; also applications of churches for admission to General Conference and copies of reports made by committees to the Conference. Hdw. and typed. 3rd fl. va.

SEVENTH DAY BAPTIST EASTERN ASSOCIATION

Organized in 1836, the Eastern Association covers New England, New Jersey, the eastern part of New York, and the eastern part of Pennsylvania. The records of the association to be found in the Denominational Building at Plainfield, New Jersey, include: organization proceedings and minutes (entries 151-154) for the years 1836--, individual Rhode Island church records (entries 155-166), individual Connecticut church records (entries 167, 168), photostatic copy of photograph of original Pennipack church roll (entry 169) with 1697 as original date, minutes of New Jersey yearly meetings (entry 170) from 1852-1909, individual New Jersey church records (entries 171-189), and individual New York state church records (entries 190-192) of this association. The association did not meet in 1917. For additional records see the forthcoming inventories, Baptist bodies, of states concerned.

For location of first meeting places, church architecture, and present pastors of New Jersey Seventh Day Baptist Churches see Inventory of the Church Archives of New Jersey: Baptist Bodies, pp. 219-221.

151. RECORDS OF THE SEVENTH DAY BAPTIST EASTERN ASSOCIATION, 1836-44, 1878--. Missing 1845-77. 6 vols.

Proceedings of meetings held from first meeting, May 8, 1836, in Piscataway, N.J., to May 22, 1844, and from May 30, 1878--, showing constitution, names of delegates attending, resolutions adopted, statistical reports of churches in association, new churches admitted, and other business transacted. Hdw. 3rd fl. va.

152. MINUTES OF THE ANNUAL SESSIONS OF THE SEVENTH DAY BAPTIST EASTERN ASSOCIATION, 1836-1916, 1918-37. 3 containers.

Proceedings of annual session of association showing date, place held, committees named, communications from churches, reports of treasurer and other officers and committees, resolutions adopted, list of delegates and visitors, and other matters presented; also constitution and rules of order. Ptd. 3rd fl. va.

153. MINUTES OF THE ANNUAL SESSIONS, 1836-91, 1893-1916, 1918-24, 1927-37. Missing 1892, 1925, 1926. 1 container.

Duplicate copies of proceedings. For description see entry 152. Ptd. 3rd fl. va.

154. MINUTES OF THE SEVENTH DAY BAPTIST EASTERN ASSOCIATION, 1836-38, 1840-80. Missing 1839. 1 vol.

Proceedings for each year from organization meeting held at Piscataway, N.J., May 8, 1836; showing constitution, rules of order, officers chosen, reports

Rhode Island Churches, Eastern Association

of churches giving year constituted, names of elders, deacons, clerks, messengers and statistics as to membership, resolutions adopted, committees named with their reports, and other business transacted. Pd. 3rd fl. library.

155. ROLL OF MEMBERS OF THE FIRST BAPTIST CHURCH IN NEWPORT, R.I., 1638-90.

List of 56 members of the First Baptist Church in Newport, R.I., giving date of member's reception or baptism, from 1638 to 1690; name of member, how received, how dismissed, with notations as to death of some persons. List shows those dismissed to form Second Baptist Church in 1656, and also shows members who "drew off" December 7, 1671, to form Sabbatarian Church, viz: Samuel Hubbard, Tacey Hubbard, Rachel Langworthy, William Hiscox, Roger Baster. Hdw. 3rd fl. va.

156. EXTRACTS FROM RECORDS OF THE FIRST BAPTIST CHURCH IN NEWPORT, R.I., 1648-63. 1 vol.

Transcriptions from the first book of records of the First Baptist Church of Newport, pages 129-133, giving names of 12 members in church in 1648 and names of those first baptized and received in years 1648-1663; also reference to persecution of John Clark, pastor Obadiah Holmes, John Crandall, while first named was preaching "in ye town of Lyn" July 20, 1651 when all were arrested, imprisoned, and fined so many pounds or be "whipt." Holmes received 30 stripes given "with ye most imaginable severity." Also pages 173-175 respecting doctrine of personal election, and pages 181-185 covering church's dealing with Joan Slocum, wife of Jiles Slocum of Newport, R. I., who was rejected on heresy charges. Typed. 3rd fl. va.

157. STATEMENT AS TO DIFFERENCE IN FIRST BAPTIST CHURCH IN NEWPORT, R. I., 1671.

Brief relation of cause of division of membership of First Baptist Church in 1671 when five members withdrew and organized Sabbatarian Church, these members having observed the Seventh Day as Sabbath since 1664. Typed copy. 3rd fl. va.

158. RECORD OF CHURCH PROCEEDING AGAINST JACOB MOTT AND OTHERS, August 23, 1673.

Copy, made in July 1922, of extract from the first book of records of First Baptist Church of Newport, R. I., giving the record of the church proceedings against Jacob and Joannah Mott, Jiles Slocome the elder, and Jiles Slocome the younger, summoned to appear before church on August 23, 1673, and later rejected on heresy charges. Typed. 3rd fl. va.

Rhode Island Churches, Eastern Association

159. MISCELLANEOUS (DEEDS, WILL, INVENTORY), April 20, 1676-March 4, 1872. 1 container.

Deeds whereby grantors conveyed Maxson House to grantees, showing date, consideration, terms and signatures; last will and testament of Dr. John Clark; inventory of personal estate of Rev. John Maxson. Typed. 3rd fl. va.

160. RECORD OF THE SEVENTH DAY BAPTIST CHURCH IN NEWPORT, R.I., July 3, 1692-July 7, 1708. 1 vol.

Copy of proceedings of meetings of Newport Church from July 3, 1692, to date of separation, July 7, 1708, when Westerly Church was started; and copy of records for the Westerly Church from July 7, 1708, to March 1, 1714, made by T.B. Stillman on September 22, 1850. List of members of the Westerly Church on September 5, 1712, made in October 1850 by W.S. Stillman. Also contains copy of account of recession of Seventh Day Baptist Church at Newport from the First Baptist Church there; and entered by John Comer, former pastor, December 7, 1671; also copy of letter of admonition sent to members violating church law from August 24, 1709 to May 14, 1738, and copy of proceedings of church meetings held at Green End and Westerly from June 11, 1755 to May 5, 1846. Hdw. 3rd fl. va.

161. DEED OF THE SEVENTH DAY BAPTIST LOT, NEWPORT, R.I., August 15, 1706.

Original deed conveying church lot to the Seventh Day Baptist Church, Newport, R.I., showing date, grantee, grantor, conditions, consideration, amount paid, dimensions, and signatures. The historic church building on this lot, erected in 1729, is now used as a Museum by the Newport Historical Society. Hdw. 3rd fl. va.

162. MEMBERSHIP ROLL OF FIRST WESTERLY SEVENTH DAY BAPTIST CHURCH, October 20, 1837-July 9, 1910. 1 vol.

Record of name of member, when and how received and dismissed. Compilation of names, 1837-81, made from "old record book and presented to the church by William F. Saunders, church clerk," with names added, 1884-1910. Hdw. 3rd fl. va.

163. THE RECORDS OF THE SEVENTH DAY BAPTIST CHURCH IN NEWPORT, R.I. May 14, 1843-June 5, 1872. 1 vol.

Proceedings of church meetings held from May 14, 1843 to June 5, 1872, showing roll call, names of moderator and clerk, treasurer's report, reception and dismissal of members, and other business transacted pertaining to church affairs. Stated therein no church meetings were held from 1836 to 1843 and "that Elder Lucius Crandall be our delegate to the bicentennial celebration of the founding of the Seventh Day Baptist denomination in America by the organization of the church in Newport, R.I., which occurred December 21, 1671". (Minutes of the church prior to 1843 in possession of Newport Historical Society, Newport, R.I.) First pastor, Rev. William Hiscox, 1672-1704. Hdw. 3rd fl. va.

Rhode Island Churches, Eastern Association

164. CHURCH MEMBER'S MANUAL OF PAWCATUCK SEVENTH DAY BAPTIST CHURCH, WESTERLY, R.I., 1852. 1 vol.

Names of officers of church organized April 16, 1840, and composed of members from First and Second Churches in Hopkinton and church in Westerly; Covenant, act of incorporation, by-laws, rules of order, practical questions, observations and resolutions, and catalog of members from April 16, 1840 to June 19, 1852, with date of admission and how and when dismissed. Ptd. 3rd fl. va.

165. HISTORICAL YEAR BOOK OF THE SECOND HOPKINTON SEVENTH DAY BAPTIST CHURCH AND THE ROCKVILLE SEVENTH DAY BAPTIST CHURCH, 1937. 1 vol.

Historical sketch of The Second Hopkinton Seventh Day Baptist Church, organized January 7, 1835, with first pastor, Rev. Amos R. Wells, 1835-37; and of The Rockville Seventh Day Baptist Church, organized July 24, 1835, with first pastor, Rev. Alfred B. Burdick, 1845-49; also names of officers, time of services, and pastors of church. Ptd. 3rd fl. va.

166. CONSTITUTION OF THE RHODE ISLAND SEVENTH DAY BAPTIST MISSIONARY SOCIETY, October 25, 1911. 1 item.

Outlines, rules, and principles under which society functions. List of members attached. This is copy of original paper in possession of Mrs. Amanda P. Hamilton. Typed. 3rd fl. va.

Connecticut Churches

167. THE FIRST BOOK OF RECORDS OF THE SABBATARIAN BAPTIST CHURCH IN FARMINGTON, WEST BRITON, CONN., September 18, 1780-September 8, 1820. 1 vol. Extinct 1856.

Official proceedings of church meetings showing officers chosen, reports made, and other business transacted. In 1785 the name of town was changed from West Briton to Bristol, and in 1806 the church meetings were held in Burlington. Organized September 18, 1780. First pastor, Elder Jonathan Davis. Hdw. 3rd fl. va.

168. HISTORICAL SKETCH OF SEVENTH DAY BAPTIST CHURCH AT GREENMANVILLE CONN., 1850-98. 1 vol.

Statement of growth and progress of church from organization, August 24, 1850, with 40 charter members who were ship carpenters, chiefly, from Hopkinton, R.I. First pastor, Rev. Sherman S. Griswold, 1850-65. Hdw. 3rd fl. va.

Pennsylvania Churches, Eastern Association

169. PHOTOSTATIC COPY, SEVENTH DAY BAPTIST CHURCH OF PENNIPACK, Pa., 1697. 1 copy.

Photostatic copy of photograph of names of the members of the Seventh Day Baptist Church of Pennipack, Pa., bearing date of 1697, giving date each was baptized and by whom. 3rd fl. va.

New Jersey Churches

170. MINUTES OF THE YEARLY MEETINGS OF THE SEVENTH DAY BAPTIST CHURCHES OF NEW JERSEY, 1852-1909. 1 vol.

Proceedings of yearly meetings of Seventh Day Baptist churches of New Jersey, comprising the Piscataway, Shiloh, Marlborough and Plainfield churches; held at places named, showing election of officers, names of delegates, summary of discourses, and other business transacted. Hdw. 3rd fl. va.

171. BOOK OF RECORDS OF THE CHURCH OF CHRIST OR THE SEVENTH DAY BAPTIST CHURCH OF CHRIST IN PISCATAWAY, EAST NEW JERSEY, 1705-1836. 1 vol.

Original proceedings of church meetings, shows date of meeting, roll call, list of members and officers, treasurer's report, reception and dismissal of members, deaths, and other business transacted pertaining to church affairs. Organized 1705. First pastor, Rev. Edmund Dunham, 1705-34. Hdw. 3rd fl. va.

172. MINUTES AND MEMBERSHIP (SEVENTH DAY BAPTIST CHURCH, PISCATAWAY), 1907--. 1 vol. Missing 1837-1906.

Original proceedings. For description see entry 171. Hdw. In custody of Mr. Charles E. Rogers, Clerk, 520 Prospect Street, New Market.

173. ATTENDANCE RECORD, 1938--. 1 vol.

Statistics on attendance of pupils of the Sabbath School of the Seventh Day Baptist Church of Piscataway. Hdw. In custody of Mr. Everett C. Hunting, Secretary, 425 Center Street, New Market.

174. BOOK OF RECORDS OF THE SETTLEMENT AND PROCEEDINGS OF THE CHURCH OF CHRIST KEEPING THE COMMANDMENTS PARTICULARLY THE HOLY SEVENTH DAY WITH THE REST OF THE COMMANDMENTS OF GOD AND BELIEVING AND PRACTICING THE HOLY ORDINANCES OF THE GOSPEL OF CHRIST AND THE DOCTRINES THEREOF OF THE INHABITANTS AT MANASQUAN, SHARK RIVER AND PLACES ADJACENT IN SHREWSBURY IN THE PROVINCE OF EAST JERSEY, October 1745-September 1789. 1 vol.

New Jersey, Eastern Association

Original proceedings of church meetings, narrating the saga of the removal of the communicants from Shrewsbury in 1789 to New Salem, Va., now West Virginia; list of members accepted by profession of faith or letter, names and dates of members' deaths, treasurers' reports, and other business transacted pertaining to church affairs. Organized 1745. First pastor, Rev. John Davis, 1746-52. For other records of this church see entries 265-267. Ptd. 3rd. fl. va.

175. MINUTES (SEVENTH DAY BAPTIST CHURCH OF SHILOH), 1787-1821, 1837--.
4 vols. Missing 1822-36.

Original proceedings. For description see entry 174. Also contains baptisms and marriages. Organized 1737. First pastor, Rev. Jonathan Davis, 1738-69. Hdw. In custody of Mr. Franciel Davis, Clerk, Fritz Street, Shiloh.

176. SABBATH SCHOOL RECORDS (SEVENTH DAY BAPTIST CHURCH OF SHILOH),
1827--. 4 vols.

Statistics on attendance. For description see entry 173. Hdw. In custody of Mr. Franciel Davis, Clerk, Fritz Street, Shiloh.

177. FINANCIAL RECORDS (SEVENTH DAY BAPTIST CHURCH OF SHILOH), 1792--.
3 vols.

Record of receipts and disbursements. Hdw. In custody of Rev. Samuel V. Davis, South Avenue, Shiloh.

178. MINUTES OF MARLBORO SEVENTH DAY BAPTIST CHURCH, 1811--. 5 vols.

Original proceedings. For description see entry 171. Hdw. 1811-1906, 4 vols. in safe deposit vault, Cumberland National Bank, Bridgeton, 1907--, 1 vol. in custody of Miss Ella Tomlinson, Clerk, Jericho Road, Marlboro.

179. SABBATH SCHOOL BOARD (MARLBORO SEVENTH DAY BAPTIST CHURCH),
1906--. 1 vol.

Statistics on attendance. For description see entry 173. Hdw. In custody of Miss Marian Allen, R.F.D. #1, Bridgeton.

180. (MINUTES LADIES AID SOCIETY, MARLBORO), 1906--. 1 vol.

Proceedings of meetings and other business transacted. Hdw. In custody of Mrs. Martin Davis, R.F.D. #1, Bridgeton.

New Jersey Churches, Eastern Association

181. FINANCIAL RECORDS (MARLBORO), 1906--. 1 vol.

Record of receipts and disbursements. Hdw. In custody of Mr. Howard S. Davis, R.F.D. #1, Bridgeton.

182. (MINUTES OF SEVENTH DAY BAPTIST CHURCH OF CHRIST OF PLAINFIELD), 1838--. 9 vols.

Original proceedings. For description see entry 171. Also contains baptisms. Hdw. In custody of Rev. Hurley S. Warren, 511 Central Avenue, Plainfield.

183. (RECORD OF MARRIAGES, PLAINFIELD SEVENTH DAY BAPTIST), 1938--. 1 vol.

Register showing date, names and addresses of persons married, sponsors names and pastor officiating. Hdw. In custody of Rev. Hurley S. Warren, 511 Central Avenue, Plainfield.

184. (SABBATH SCHOOL RECORDS, PLAINFIELD), 1856--. 3 bundles.

Statistics on attendance. For description see entry 175. Hdw. In custody of Rev. Hurley S. Warren, 511 Central Avenue, Plainfield.

185. (FINANCIAL RECORDS, PLAINFIELD SEVENTH DAY BAPTIST), 1918--. 2 vols.

Accounts. For description see entry 177. Hdw. In custody of Rev. Hurley S. Warren, 511 Central Avenue, Plainfield.

186. CENTENARY OF THE SEVENTH DAY BAPTIST CHURCH OF CHRIST, PLAINFIELD, February 9, 1838-February 9, 1938. 1 vol.

A church directory, anniversary program, and history of church showing pastors, deacons, elders, church clerks, treasurers, members, and history of church organizations. Typed. 3rd fl. va.

187. (MINUTES OF GERMAN SEVENTH DAY BAPTIST CHURCH OF IRVINGTON, DEUTSCHE 7 TAG BAPTISTEN GEMEINDE), 1934--. 12 vols.

Original proceedings in German. For description see entry 171. Organized 1934. Lay Reader Mr. Frederick Stoll. Hdw. In custody of Mr. Frank Schober, Secretary, 74 Ellis Avenue, Irvington.

188. (SABBATH SCHOOL RECORDS, DEUTSCHE 7 TAG BAPTISTEN GEMEINDE), 1934--. 1 vol.

Statistics on attendance in German. For description see entry 173. Hdw. In custody of Mr. Frank Schober, Secretary, 74 Ellis Avenue, Irvington.

New York Churches, Eastern Association

189. (FINANCIAL RECORDS, DEUTSCHE 7 TAG BAPTISTEN GEMEINDE), 1934--.
1 vol.

Accounts in German. For description see entry 177. Hdw. In custody of Mr. Frank Schober, Secretary, 74 Ellis Avenue, Irvington.

190. THE PETERSBURGH (N.Y.) SEVENTH DAY BAPTIST CHURCH RECORD, August 4, 1829-August 25, 1854. 1 vol.

Copy of petition dated August 4, 1829, to church in Berlin, with 35 signers of organization of new church; Articles of Faith and proceedings of church meetings from September 11, 1829 to August 25, 1854; also list of members from 1829 to 1859. First pastor, Rev. Azor Estee, 1836-42. Hdw. 3rd fl. va.

191. MINUTES OF THE FIRST SEVENTH DAY BAPTIST CHURCH OF NEW YORK CITY, October 16, 1845-November 8, 1895. 1 vol.

Original proceedings of church meetings, showing date, members present, officers elected, committees appointed, reports of officers and committees, resolutions adopted, and other pertinent business transacted. Minutes of organization meeting, November 9, 1845, give name of church as "The Seventh Day Baptist Church of Christ in the City of New York" and include Articles of Faith, Covenant, and names of 23 original members; also list of members, how and when received and dismissed April 19, 1846 to January 4, 1896; and copy of certificate of incorporation, recorded August 20, 1846, whereby church name was changed to "The First Sabbatarian Church in the City of New York;" also report of committee, December 3, 1892, showing church name was changed by Court of Common Pleas, New York City, August 18, 1892, to "The First Seventh Day Baptist Church of New York City." Proceedings also contain history of church written and read by Miss L. Adelle Rogers, church clerk, at 50th anniversary of church, and Reminiscences by Stephen Babcock. First pastor, Rev. Thomas B. Brown, 1845-54. Hdw. 3rd fl. va.

192. PASTOR'S RECORD OF FIRST SEVENTH DAY BAPTIST CHURCH OF NEW YORK CITY, January 1, 1920-March 31, 1938. 1 vol.

Notes of activities of pastor, social and religious, and register of births, marriages and deaths, copied from diaries kept by pastors, 1920-22, by Rev. Harold R. Crandall and continued by latter and Rev. James L. Skaggs, 1922-38. Hdw. 3rd fl. va.

SEVENTH DAY BAPTIST WESTERN ASSOCIATION

Organized in 1836, the Western Association also included area that is now designated as the Northwestern and the Southeastern Associations. The records of this association, to be found in Denominational Building, Plainfield, New Jersey, include: minutes of annual sessions from 1836-- (entries 193-195), semicentennial papers (entry 196), ministerial conference records (entry 197), individual New York state church records (entries 198-210), centennial address and biographies of twelve Alfred pastors (entry 211), records of the Pennsylvania church at Woodbridgetown (entry 212), and historical and genealogical material (entry 213). For additional records see the forthcoming Inventories of the Church Archives of New York and Pennsylvania: Baptist Bodies.

193. MINUTES OF ANNUAL SESSIONS OF WESTERN ASSOCIATION, 1836-1906, 1908-9, 1911-14, 1918-22, 1925, 1929, 1933-34 (Mimeographed), 1935-37. 2 containers. Missing 1907, 1910, 1915-17, 1923-24, 1926-28, 1930-32.

Official proceedings of annual meetings of association, showing date, place, officers chosen, committees named, reports of officers, societies and committees, statistical church reports, resolutions adopted, memorials, names of delegates, and other business transacted. Ptd. 1836-1934, 3rd fl. library; 1935-37, 3rd fl. va.

194. PRINTED MINUTES OF ANNUAL SESSIONS OF WESTERN ASSOCIATION, 1836-42, 1844-84, 1886-1906, 1912-14, 1918-19, 1922, 1925, 1933-34, 1936-37. 1 container. Missing 1843, 1885, 1907-11, 1915-17, 1920-21, 1923-24, 1926-34, 1935.

Copies of proceedings. For description see entry 193. Ptd. 3rd fl. va.

195. MINUTES OF THE SEVENTH DAY BAPTIST WESTERN ASSOCIATION, 1840, 1844-45, 1848-80. 1 vol. Missing 1841-43, 1846-47.

Copies of proceedings. For description see entry 193. Ptd. 3rd fl. library.

196. "SEVENTH DAY BAPTIST WESTERN ASSOCIATION, SEMI-CENTENNIAL PAPERS, 1835-85". 1 vol.

Historical papers read at Semi-Centennial Session held at Nile, N.Y., June 18-21, 1885, containing History of the Seventh Day Baptist Western Association, by Rev. D.E. Maxson, D.D.; Biographical Sketches of Deceased Pastors of the Association, by Rev. C.A. Burdick, M.D.; History of Educational Movements in the Association, by Rev. L.E. Livermore; History of the Public Interests, by Rev. L.A. Platts. Ptd. 3rd fl. library.

New York Churches, Western Association

197. "MINISTERIAL CONFERENCE RECORDS", November 9, 1858-May 7, 1888.
2 vols.

Constitution, by-laws, names of members, and proceedings of conference meetings, showing date, place, officers, subject of essays and discourses, by whom given, resolutions adopted, and other business transacted. Hdw. 3rd fl. va.

198. "RECORDS OF CHURCH AT PEMBROKE, N.Y.", June 8, 1828-January 3, 1847. 1 vol.

An original record. For description see entry 171. Also contains records of Darien and Cowelsville Church of Alden, Erie County, N.Y., with petition for new church with 33 names attached, and minutes of church meetings from May 2, 1851, to June 8, 1855; also records of meeting held by south branch of church at Clarence, N.Y., April 18, 1851. Hdw. 3rd fl. va.

199. MINUTES OF THE FIRST SEVENTH DAY BAPTIST CHURCH OF CHRIST IN FRIENDSHIP (NILE) N.Y., September 5, 1820-January 3, 1886. 1 vol.

Official proceedings of church meetings, showing date, place, officers chosen, committees named, reports of officers and committees, resolutions adopted, letters of admonition issued to members on alleged violations of church rules and action taken thereon, and list of members, 1825-79. There is also copy of front page transcribed from original book of records by order of church in September 1839, showing meeting held at home of Henry Smalley September 14, 1824, when request that they be organized into church was granted; and giving names of first thirteen members including Benjamin Wigden and wife, Mary, who were colored people, constitution, Covenant, and Articles of Faith; preface to book of records stating records prior to September 5, 1830, lost in fire which destroyed home of clerk, Richard B. Davis, on August 28, 1830. This volume also contains financial record for year ending November 1879; showing amount subscribed to minister's salary, weekly pledges for 1882, and Missionary Society collections 1879-83. Church organized September 14, 1824. First pastor, Elder John Green, 1825-32. Hdw. 3rd fl. va.

200. TREASURER'S BOOK OF SEVENTH DAY BAPTIST CHURCH IN FRIENDSHIP, N.Y., 1879-83, 1883-93. 2 vols.

Record of weekly contributions from members, income from other sources and disbursements. Hdw. 3rd fl. va.

201. SECRETARIES RECORDS OF SEVENTH DAY BAPTIST SABBATH SCHOOL OF NILE, N.Y., July 22, 1854-December 27, 1890. 2 vols.

Constitution adopted July 22, 1854, and official account of sessions of school showing exercises held, those taking part, enrollment of teachers and members of classes, and matters acted upon at business meetings. Hdw. 3rd fl. va.

New York Churches, Western Association

202. "RECORD BOOK OF THE SEVENTH DAY BAPTIST SOCIETY OF FRIENDSHIP, N.Y.", February 4, 1872-August 20, 1891. 1 vol.

Official statement of business transacted at meetings of society showing date, officers chosen, reports made by officers and committees, resolutions adopted, and other matters pertinent thereto. Hdw. 3rd fl. va.

203. SKETCH OF THE FRIENDSHIP SEVENTH DAY BAPTIST CHURCH, NILE, N.Y., 1905. 1 vol.

Record of growth of church, roll of members, 1824-1905, and organization dates of church societies, by Willard D. Burdick. Hdw. 3rd fl. va.

204. MINUTES OF THE SEVENTH DAY BAPTIST CHURCH IN PERRYSBURGH (PERSIA), N.Y., June 8, 1832-January 1855. 1 vol. Extinct.

Official proceedings of church meetings showing date, place, officers chosen, reports of committees and officers, resolutions adopted, letters of admonition issued and action taken thereon, and other business transacted. Also Articles of Faith, Covenant, and list of members, 1832-54. Church organized June 8, 1832. First pastor, Rev. Thomas E. Babcock, 1844-45. Hdw. 3rd fl. va.

205. "RECORD BOOK OF CLARENCE (N.Y.) SEVENTH DAY BAPTIST CHURCH", June 19, 1842-May 19, 1861. 1 vol. Extinct 1873.

An original record. For description see entry 199. Church organized June 1828. First pastor was Rev. Nathan V. Hull, 1833-40. The Clarence Church was first known as Pembroke (N.Y.) Church, then as Darien in 1833 and as Clarence in 1836. This volume also contains Covenant and names of 13 members signed thereto of the Seventh Day Baptist Church of Clarence and Pendleton, N.Y., organized October 16, 1875, and minutes of latter church from October 16, 1875-September 4, 1880. This church became extinct in 1883. Hdw. 3rd fl. va.

206. "THE PENDLETON (N.Y.) SEVENTH DAY BAPTIST CHURCH RECORD", June 1846-June 2, 1870. 1 vol. Extinct 1873.

An original record. For description see entry 199. Church organized 1844. First pastor, Rev. Leman Andrus, 1846-54. Hdw. 3rd fl. va.

207. SABBATH SCHOOL OF THE FIRST SEVENTH DAY BAPTIST CHURCH OF LITTLE GENESEE, N.Y. Undated. 1 vol.

Statistics on attendance, showing rules governing Sabbath School and its departments. Hdw. 3rd fl. va.

New York Churches, Western Association

208. RECORDS OF THE GENESEE (N.Y.) TEMPERANCE SOCIETY, January 23, 1872-January 2, 1887. 1 vol.

Constitution providing members "abstain from the use of ardent spirits except as a medicine", names of 128 signers thereto, and officers elected at yearly meetings. Hdw. 3rd fl. va.

209. ANNUAL REPORT OF THE TRUSTEES OF THE FIRST SEVENTH DAY BAPTIST CHURCH AT ALFRED, N.Y., 1891-93, 1896, 1899-1907. 11 folders. Missing 1894-95, 1897-98.

Financial statements, recommendations, and names of trustees with years terms expire. Ptd. 3rd fl. va.

210. MANUAL OF FIRST SEVENTH DAY BAPTIST CHURCH OF ALFRED, N.Y., 1894. 1 vol.

Constitution adopted December 31, 1892, by-laws, Articles of Faith, Covenant, and resolutions. Ptd. 3rd fl. va.

211. CENTENNIAL ADDRESS OF THE PASTORS FIRST SEVENTH DAY BAPTIST CHURCH OF ALFRED, N.Y., 1816-1916. 1 vol.

Biographies of twelve pastors serving this church, by William L. Burdick. Typed. 3rd fl. va.

Pennsylvania Churches

212. CHURCH BOOK OF THE FIRST SEVENTH DAY BAPTIST CHURCH OF CHRIST ON THE WATERS OF GEORGE'S CREEK (WOODBIDGETOWN CHURCH IN PENNSYLVANIA NEAR UNIONTOWN), November 8, 1789-April 1844. 2 vols.

Official proceedings of church meetings from November 8, 1789, date church constituted, to April 1844; showing date, officers chosen, reports of officers and committees, resolutions adopted, and other business transacted. Also names of members, 1832, and list of deaths, 1853-61, giving names, date and age, and Articles of Faith. These volumes are home-made with hogskin covers. First pastor, Rev. Samuel Woodbridge, 1790-1814. Hdw. 3rd fl. va.

213. HISTORICAL AND GENEALOGICAL MATERIAL, 1692-1890. 1 vol.

Historical sketch of Sabbath Keepers or the Seventh Day Baptists of Chester County and their old graveyard at Newtown, by Julius F. Sachse, from September 6, 1692, 59 pages, copied from Village Record, West Chester, Pa., vol. 10.

Pennsylvania Churches, Western Association

Also History of the Shiloh Seventh Day Baptist Church in Cumberland County, New Jersey, by Rev. Theo. L. Gardiner, from March 27, 1737 (organization date) to November 1890, 83 pages, copied from Recorder by R.L. Cottrell, August 2, 1895. Also Extract from History of the City of Trenton, N.J., by John O. Raum, page 59, referring to Jonathan Stout as founder of Baptist Church in Township of Hopewell, organized on April 23, 1715. Also Genealogic Memorandum of Virginia Families, 7 pages, copied from the Richmond Standard, vol. 2, No. 4, dated September 27, 1879. Also data concerning Gregorys of Leicestershire and Nottingham, England, and of Connecticut, 6 pages, copied from The New England Historical and Genealogical Register and Antiquarian Journal, vol. 23, 1869. Also article on "The Warren Tavern" by Julius F. Sachse, dated May 25, 1889, 11 pages, copied from Village Record, West Chester, Pa. Hdw. 3rd fl. va.

SEVENTH DAY BAPTIST CENTRAL ASSOCIATION

The Central Association, meeting in first formal session in 1837, covers territory that is more central and western in New York and Pennsylvania. Records of this association include: minutes of annual meetings (entries 214-217) from 1837--, ministerial conference records (entry 218) for the years 1857-59, individual New York state church records (entries 219-227) and Alexander Campbell's statement and complaint (entry 228). No association meetings were held in the years 1913, 1932. For additional records of the Central Association, see Inventories of the Church Archives of New York and Pennsylvania: Baptist Bodies.

214. MINUTES OF THE SEVENTH DAY BAPTIST CENTRAL ASSOCIATION, 1837-1906, 1908-12, 1914-24, 1926-29. Missing 1907, 1925, 1930-31, 1933-36. 2 containers.

Official proceedings of Annual Meetings of Association, showing date, place, officers chosen, committees named, reports of officers, societies and committees, statistical church reports, resolutions adopted, memorials, names of delegates, and other business transacted. Ptd. 3rd fl. library.

215. "RECORDS OF THE SEVENTH DAY BAPTIST CENTRAL ASSOCIATION", June 6, 1855-June 8, 1876. 2 vols.

Duplicate copies of proceedings. For description see entry 214. Hdw. 3rd fl. va.

216. MINUTES OF ANNUAL SESSIONS OF CENTRAL ASSOCIATION, 1837-1929. Missing 1907, 1910-12, 1917, 1919, 1930-31, 1933-36. 1 container.

Duplicate copies of proceedings. For description see entry 214. Ptd. 3rd fl. va.

217. TYPED COPIES OF MINUTES OF ANNUAL SESSIONS OF CENTRAL ASSOCIATION, 1933, 1936, 1937. 3 items.

Copies of proceedings. For description see entry 214. Ptd. 3rd fl. va.

218. CONSTITUTION, BY-LAWS AND MINUTES OF THE MINISTERIAL CONFERENCE OF THE SEVENTH DAY BAPTIST CENTRAL ASSOCIATION, August 28, 1857-June 10, 1859. 1 vol.

Official proceedings of meetings of conference showing roll call, names of preachers and theme each discussed, and other matters presented; also constitution, by-laws, and names of signers to constitution. Hdw. 3rd fl. va.

New York Churches, Central Association

219. MINUTES OF FIRST SEVENTH DAY BAPTIST CHURCH OF BROOKFIELD (NOW LEONARDSVILLE, N.Y.), July 1797-November 26, 1858. 2 vols. Labeled A-E.

Articles of Faith, proceedings of church meetings, 1797-1845; copies of letters of admonition sent by church clerk to members, 1803-45, for violating church laws; and lists of members, 1797-1852. Church organized October 3, 1797. First pastor, Rev. Henry Clarke, 1797-1821. Hdw. 3rd fl. va.

220. MEMBERSHIP LIST OF FIRST SABBATARIAN SOCIETY IN BROOKFIELD, N.Y., 1802-3. 1 vol.

A membership roll under dates of November 1, 1802, December 1, 1802, and January 26, 1803. Hdw. 3rd fl. va.

221. BROOKFIELD BIBLE SOCIETY RECORD, (CLARKSVILLE, N.Y.), July 13, 1857-January 16, 1860. 1 vol.

Proceedings of organization and annual meetings, and of executive committee meetings; showing date, place, officers chosen, reports made, and other matters acted upon. Hdw. 3rd fl. va.

222. CHURCH MEMBERS MANUAL OF THE FIRST SEVENTH DAY BAPTIST CHURCH OF BROOKFIELD, 1883. 1 vol.

Data relative to organization, financial plan, church Covenant, Articles of Faith, names of officers, services, and when held, list of constituent members and other members with date of joining church 1809-78, and name and address of all members on January 1, 1883, with date each was admitted. Ptd. 3rd fl. va.

223. FIRST BROOKFIELD CHURCH CENTENNIAL CELEBRATION, LEONARDSVILLE, N.Y., October 1-3, 1897. 1 vol.

Copy of sermons and addresses made. Typed. 3rd fl. va.

224. BROOKFIELD AND CLARKSVILLE (N.Y.) BAPTIST SOCIETY, October 7, 1936. 1 clipping.

Page from copy of The Courier, Brookfield, N.Y., dated October 7, 1936, containing story thereon relating to plans of society made in 1837 to build present church. Ptd. 3rd fl. va.

New York Churches, Central Association

225. "RECORDS OF THE SEVENTH DAY BAPTIST CHURCH IN THE TOWN OF PRESTON, COUNTY OF CHEMANGO, STATE OF NEW YORK", February 23, 1817-December 27, 1831. 1 vol. Extinct 1888.

Original proceedings of church meetings, showing date and place held, officers chosen, reports made, letters of admonition issued to members on violation of church rules and action thereon, and other business transacted. Also contains Articles of Covenant and names of 67 members signed thereto. Church organized February 23, 1817. First pastor, Rev. Davis Rogers, 1818-31. Hdw. 3rd fl. va.

226. "BOOK OF RECORDS OF THE FIRST SEVENTH DAY BAPTIST CHURCH IN ADAMS, JEFFERSON COUNTY, N.Y.", June 5, 1822-July 16, 1837. 1 vol.

Original proceedings of church meetings, containing constitution with 20 signers, and showing date and place of meetings, officers chosen, reports made, letters of admonition sent to members regarding violations of church rules and action taken on such complaints, and other business transacted. Also list of members, 1822-34. Organized June 9, 1822. First pastor, Elder William Green, 1822-40. Hdw. 3rd fl. va.

227. RECORD OF THE SEVENTH DAY BAPTIST CHURCH OF HOUNSFIELD, JEFFERSON CO., NEW YORK, March 10, 1841-October 27, 1872. 1 vol. Extinct 1874.

Original proceedings of meetings of church, organized June 3, 1844, showing date and place of meetings, officers chosen, reports made, matters acted upon, resolutions and other business transacted. Also contains entry of petition made for organization of church, with 75 signatures, Covenant adopted, and sketch by A. Judson Horton on church and its members, dated November 1907. First settled clergyman, Rev. Enoch Barnes, 1849-74. Hdw. 3rd fl. va.

228. CAMPBELL, ALEXANDER (STATEMENT AND COMPLAINT), 1850. 1 pamphlet.

Copy of statement relative to complaints made by and against Elder Joel Greene, causing difficulties in churches in Adams and Hounsfield, (N.Y.) Ptd. 3rd fl. va.

SEVENTH DAY BAPTIST SOUTHWESTERN ASSOCIATION (OLD)

The old Southwestern Association, organized in 1839, covered the area of Virginia, western Pennsylvania, and Ohio. This association was replaced by the state organizations of Virginia and Ohio in 1850. Virginia returned to the Eastern Association in 1856, and the area was not reunited until the Southeastern Association was organized in 1872. The records of this association that are to be found in the Denominational Building, Plainfield, New Jersey, include: organization proceedings and minutes (entries 229-231) from 1839-54, yearly meetings records (entry 232) of Kansas, Nebraska, and Missouri churches, and individual Ohio church records (entries 233-236). See also Virginia Association, Ohio Association, and the forthcoming Inventories of the Church Archives of Pennsylvania, Ohio, Virginia, and West Virginia; Baptist Bodies.

229. RECORD OF THE RISE AND TRANSACTIONS OF THE SEVENTH DAY BAPTIST SOUTHWESTERN (February 23, 1839-October 10, 1850) AND OHIO (October 9, 1851-October 12, 1854) ASSOCIATIONS. 1 vol.

Original proceedings of convention held at Lost Creek, Virginia, February 23-24, 1839, by Seventh Day Baptists in Ohio and Virginia, by which association was organized, with constitution and minutes of annual meetings of association, August 7, 1839 to October 10, 1850, showing date, place, officers chosen, committees named, reports of officers and committees, statistical reports of churches, resolutions adopted and other business transacted pertinent to association work. Also contains proceedings of Ohio Association (the Southwestern Association being formed into two Associations, Ohio and Virginia, in 1851, with Ohio River as dividing line) from October 9, 1851 to October 12, 1854, showing contents as above. For other Ohio Association records see entry 259. Hdw. 3rd fl. va.

230. MINUTES OF THE SOUTHWESTERN AND VIRGINIA ASSOCIATION, 1840. 1851-52. 1 vol.

Original proceedings of Southwestern Association meetings at New Salem, Va., August 20, 1840, of convention of Virginia Church delegates held at New Salem, January 12, 1851, and meetings at New Milton, Va., April 4, 1851, when organization of Virginia Association was completed. Also proceedings of annual meetings of Virginia Associations, 1851-52. For other Virginia Association records see entry 261. Hdw. 3rd fl. va.

231. PRINTED MINUTES OF THE SEVENTH DAY BAPTIST SOUTHWESTERN (1841-43, 1845-50) AND VIRGINIA (1851-54) ASSOCIATIONS. 1 vol.

Clippings from issues of the Protestant Sentinel, The Register and The Sabbath Recorder, including proceedings of the Southwestern and Virginia Associations and notice of dissolution of Virginia Association on September 23, 1855, published in The Sabbath Recorder on January 24, 1856. For other Virginia Association records see entry 260. Ptd. 3rd fl. va.

Southwestern Association (Old)

232. "RECORDS OF THE SEVENTH DAY BAPTIST SOUTHWESTERN YEARLY MEETING",
May 15, 1868-November 9, 1883. 1 vol.

Constitution and by-laws and proceedings of annual and special meetings showing date, place, officers chosen, reports of officers and committees, resolutions adopted, statistical reports of churches and other business pertinent to association work. This organization was formed by churches in Kansas, Nebraska, and Missouri. Hdw. 3rd fl. va.

Ohio Churches

233. MINUTES OF THE SEVENTH DAY BAPTIST CHURCH AT NORTHAMPTON, OHIO,
September 16, 1837-December 20, 1850. 1 vol. Extinct.

Original proceedings of meeting held September 16, 1837, when the Northampton Church, also known as "The Temperance Reform Seventh Day Baptist Church", was organized by twelve former members of the Pike (Ohio) Seventh Day Baptist Church who were "Set off" by that church, because of a controversy over temperance, and started the new church with only total abstainers as members; also constitution, Articles of Faith and Covenant, and membership roll of 91, including twelve constituent members. Also proceedings of church meetings, 1837-50, showing date, place, officers elected, reports of officers and committees, resolutions adopted, letters of admonition sent members on violations of church law with action taken thereon and other business transacted. First pastor, Rev. Simeon Babcock, 1842-58. Hdw. 3rd fl. va.

234. MINUTES OF THE SEVENTH DAY BAPTIST CHURCH AT PORT JEFFERSON,
SHELBY COUNTY, OHIO, March 28, 1840-July 19, 1850. 1 vol. Extinct.

Original proceedings of church meetings from organization, March 28, 1840, showing date, place, officers chosen, committees named, reports of officers and committees, resolutions adopted, action taken in complaints against members violating church laws and other business transacted. Also contains constitution, Articles of Faith, Covenant, and names of 19 constituent members and additional members. First pastor, Rev. Thomas Babcock, 1840-41. Hdw. 3rd fl. va.

235. COPY OF PORT JEFFERSON CHURCH MINUTES, 1840-50. 1 vol.

Copy of original volume. For description see entry 234. Hdw. 3rd fl. va.

236. BOOK OF RECORDS OF THE SEVENTH DAY BAPTIST CHURCH OF SCIOTA TOWNSHIP, PICKAWAY COUNTY, OHIO, March 28, 1842-October 8, 1848. 1 vol.

Original proceedings of church meetings from organization, March 28, 1842, showing date, place, officers chosen, committees named, reports of officers

Ohio Churches, Southwestern Association (Old)

and committees, resolutions adopted, action taken upon complaints against members violating church laws, and other business transacted. Also contains Articles of Faith, Covenant, rules of discipline and names of nine constituent members, with additional names of persons received into church from 1842 to 1857, showing date of dismissal or exclusion. First pastor, Deacon Charles Clarke, 1842-45. Hdw. 3rd fl. va.

SEVENTH DAY BAPTIST NORTHWESTERN ASSOCIATION

The Northwestern Association had its origin in a yearly meeting at Milton, Wisconsin, in 1846. Its first formal session was held at Milton one year later. The records of this association and its member churches, available at Plainfield, New Jersey, include: copies of proceedings of annual sessions (entries 237, 258) of the association; a ten year record of the Brookfield church (entry 239), Missouri; individual Minnesota church records (entries 240, 241); individual Kansas church records (entries 242, 244); individual Wisconsin church records (entries 245-252); Sabbath School records of Calhan, Colorado; records of the church at Tacey, Idaho (entries 253-255); records of the church at Farnam, Nebraska (entry 256); and individual Illinois church records (entries 257, 258). This association did not meet in the following years: 1909, 1912, 1919, 1924, 1929, 1934, 1936. For prior and missing records, see the forthcoming Inventories of the Church Archives of states concerned: Baptist Bodies.

237. PRINTED MINUTES OF THE SEVENTH DAY BAPTIST NORTHWESTERN ASSOCIATION, 1850-54, 1854-77, 1881-97, 1900-1904, 1906, 1910-11, 1913, 1922-23, 1925-27, 1931, 1935. 1 container. Missing 1855, 1876-80, 1898-99, 1905, 1907-8, 1914-18, 1920-21, 1928-30. Duplicate copies (1 container) 1850-77, 1881-1903, 1905, 1911, 1913, 1914, 1916-17, 1920-23, 1925-30.

Copies of proceedings of annual sessions of association showing date, place, officers chosen, roll call of churches, committees named, statistical reports of officers and committees, list of delegates and detailed statement of entire business transacted. Ptd. 3rd fl. library. Duplicate copies, 3rd fl. va.

238. MINUTES OF THE SEVENTH DAY BAPTIST NORTHWESTERN ASSOCIATION, 1853-77. 1 vol.

Copies of proceedings. For description see entry 237. Ptd. 3rd fl. library.

Missouri Churches

239. RECORDS OF THE SEVENTH DAY BAPTIST CHURCH OF BROOKFIELD, MISSOURI, 1867-77. 1 vol. Extinct 1883.

Original proceedings of church meetings from organization, April 13, 1867, with 14 members to January 14, 1877, showing date, place, officers chosen, committees named, reports of officers and committees, resolutions adopted, reception of members, action taken upon letters of admonition sent to members for violations of church laws and other business transacted. First pastor, Elder George C. Babcock, 1867-83. Hdw. 3rd fl. va.

Minnesota Churches, Northwestern Association

240. HISTORICAL SKETCH OF DODGE CENTER (MINN.) SEVENTH DAY BAPTIST CHURCH AND SABBATH SCHOOL, June 1856-May 6, 1871. 1 vol.

History of the settlement in this territory of Seventh Day Baptists, in June 1856; and organization of first church, June 4, 1859, as The Wasioja Seventh Day Baptist Church, by Rev. Herman D. Clarke. The name was changed to The Wasioja and Ashland Seventh Day Baptist Church on June 3, 1866, and again to Dodge Center on February 8, 1874. Sketch portrays history of church to 1871, and also contains "Historical Sketch of the Dodge Center (Minn.) Sabbath School" by Mrs. Flora A. Tappan. First pastor, Rev. O. Perry Hull, 1864-65. Ptd. 3rd fl. va.

241. MINUTES OF THE SEVENTH DAY BAPTIST CHURCH OF CARLSTON, MINN., September 8, 1863-January 4, 1880. 1 vol. Extinct 1880.

Original proceedings of church meetings showing date, officers chosen, persons received as members, persons baptized, reports of officers and committees, resolutions adopted, action taken on violations of church laws by members, and other business transacted. Also contains Articles of Faith, Covenant, and names of 15 constituent members with membership list, 1836-75. Church organized November 7, 1863. First pastor, Rev. O. Perry Hull, 1865-68. Hdw. 3rd fl. va.

Kansas Churches

242. RECORD BOOK OF THE FREEMONT (KAN.) SEVENTH DAY BAPTIST CHURCH, January 5, 1862-January 3, 1871. 1 vol. Extinct 1871.

Original proceedings of church meetings showing date, place, officers chosen, reception of members, reports made, resolutions adopted. Contains names of 15 charter members and notes concerning members of church entered by clerk. This church sent delegates to yearly meeting of the Nebraska, Kansas, Da Kota, and Missouri churches. Organized January 5, 1862. First pastor, Elder Azariah A.F. Randolph, 1862-63. Hdw. 3rd fl. va.

243. "A BRIEF HISTORY OF THE SEVENTH DAY BAPTIST CHURCH AT NORTONVILLE, KANSAS", 1857-1907. 1 vol.

Historical sketch by Rev. George Wilber Hills, of church organized August 14, 1863, with 14 charter members, showing progress and membership of church during pastorate and history each church organization and officers thereof. Also account of Decision Day Service, April 1906, and silver anniversary of Woman's Missionary Society dated July 11, 1907. First pastor, Rev. Azariah A.F. Randolph, 1863-68. Typed. 3rd fl. va.

Kansas Churches, Northwestern Association

244. MINUTES OF THE SEVENTH DAY BAPTIST CHURCH OF MARION COUNTY, KANSAS, April 28, 1883-May 24, 1896. 1 vol. Extinct.

Articles of Faith, Covenant, and names of seven constituent members, set forth in organization meeting and proceedings of all church meetings, showing date, place, officers chosen, reports of officers and committees, reception of members, action taken on violations of church law by members, and all other matters pertaining to work of church. In 1894 the word "County" was deleted from the title. Church organized April 28, 1883. First pastor, Elder Samuel R. Wheeler, 1883-90. Hdw. 3rd fl. va.

Wisconsin Churches

245. HISTORICAL SKETCH OF CHURCHES OF THE CENTRAL WISCONSIN FIELD - BERLIN, MARQUETTE, COLOMA AND ROCK HOUSE PRAIRIE, October 1, 1909. 1 vol. All extinct.

History of Berlin Church by Hosea W. Rood, (pages 1-60) organized January 9, 1850, with list of 34 charter members. First pastor, Rev. Julius M. Todd, 1850-59. Extinct 1915. History of the early Coloma Church (pages 61-90) organized in 1856, extinct in 1863, and of second church organized August 4, 1885, and extinct March 5, 1905, with list of members. First pastor of early church, Rev. Hiram W. Babcock, 1856-63, and of the second church, Rev. Alexander McLearn, 1887-89. History of the Marquette Church (pages 91-97) organized May 22, 1875, with eight charter members, and complete list of members. Served by missionary pastors. Extinct 1909. History of Rock House Prairie Church (pages 98-120) organized November 11, 1896, with seven charter members, as "The Grand Marsh Seventh Day Baptist Church." Name changed December 28, 1898, to "Rock House Prairie Seventh Day Baptist Church." First pastor, Rev. Edwin A. Babcock, 1898-1902. Extinct 1913. Hdw. 3rd fl. va.

246. HISTORY OF "THE CHRISTIANA SEVENTH DAY BAPTIST CHURCH" IN UTICA, WIS., 1850-1901. Extinct 1901.

Historical sketch by William D. West, of church organized January 22, 1850, with 23 members. Name changed in 1875 to "The Utica Seventh Day Baptist Church." First pastor, Elder Zuriel Campbell, 1850-57. Extinct June 2, 1901, members uniting with churches at Albion, Milton Junction, and Milton. Hdw. 3rd fl. va.

247. HISTORICAL SKETCH OF THE SEVENTH DAY BAPTIST CHURCH AT DAKOTA, WAUSAHA COUNTY, WIS., 1906. 1 vol. Extinct 1887.

History of church by Hosea W. Rood, organized February 13, 1853, membership list, personal sketches of members, names of men who enlisted in Union Army, 1861-65. Church extinct in 1887, members moving to Brookfield, Mo., and North Loup, Neb. First pastor, Rev. George C. Babcock, 1855-61. Hdw. 3rd fl. va.

Wisconsin Churches, Northwestern Association

248. HISTORY OF "THE ROCK RIVER (WIS.) SEVENTH DAY BAPTIST CHURCH", 1902. 1 vol. Extinct 1909.

History of church by Lester Rogers, organized April 17, 1856, with list of all members and names of men connected with church who served in Civil War in 1861. First pastor, Elder Varnum Hull, 1856-59. Hdw. 3rd fl. va.

249. RECORD BOOK OF DAVID W. MAXSON, PASTOR FIRST SEVENTH DAY BAPTIST CHURCH IN MILTON, WIS., PLAINFIELD, N.J., CHURCH AND SECOND ALFRED CHURCH, N.Y., 1863-80. 1 vol.

Record of ministerial service rendered as pastor at Milton, 1863-70; Plainfield, 1871-79, and second Alfred Church, 1880, showing sermons preached, social activities, calls made, list of members, weddings performed, and funerals conducted. Hdw. 3rd fl. va.

250. MINUTES OF YOUNG PEOPLE'S SOCIETY CHRISTIAN ENDEAVOR, WALWORTH, WIS., CHURCH, 1892, 1897-1915. 1 vol.

Constitution adopted July 1892, members in July 1897, and original proceedings of meetings from May 1, 1897 to August 1, 1915; showing date, officers chosen, reports of officers, and other business transacted. Hdw. 3rd fl. va.

251. RECORD OF JUNIOR CHRISTIAN ENDEAVOR SOCIETY, WALWORTH, WIS., January 1, 1914-July 25, 1914. 1 vol.

A membership list and original proceedings of meetings; showing place, officers chosen, reports of officers, and other business transacted. Hdw. 3rd fl. va.

252. SECRETARY'S REPORT OF SEVENTH DAY BAPTIST SABBATH SCHOOL, MADISON, WIS., October 12, 1907-January 27, 1912. 1 vol.

Original proceedings of meetings of Sabbath School Board, showing date, officers chosen, reports of officers and committees, and attendance records. Also treasurer's report, showing receipts and disbursements, 1909-10. Hdw. 3rd fl. va.

Colorado Churches

253. "RECORDS OF CALHAN, COLORADO, SABBATH SCHOOL", August 1882-December 1885. 1 vol.

Original proceedings of annual meetings of Sabbath School, organized in August 1882, showing officers chosen, and of quarterly meetings giving attendance and financial reports. Hdw. 3rd fl. va.

Idaho Churches, Northwestern Association

254. TREASURER'S BOOK OF SEVENTH DAY BAPTIST CHURCH OF TANEY, IDAHO, July 1, 1886-April 1, 1894 AND OF CALHAN (COL.) CHURCH, 1895.
1 vol. Taney Church Extinct 1894.

Ledger of receipts and disbursements, payments from Building Fund, 1887-89, and church tax for each member payable quarterly beginning July 1, 1886. Church organized 1883. First pastor, Orville D. Williams, 1887-90. Hdw. 3rd fl. va.

255. RECORDS OF THE TANEY (IDAHO) LADIES MISSIONARY SOCIETY, May 1, 1887-May 13, 1891; WOMAN'S MISSIONARY SOCIETY OF FOUKE, ARK., 1891-92; WOMAN'S MISSIONARY SOCIETY OF CALHAN, COL., 1893-96.
1 vol.

Original proceedings of society meetings showing date, place, officers chosen, program carried out, and other business transacted. Hdw. 3rd fl. va.

Nebraska Churches

256. MINUTES OF THE SEVENTH DAY BAPTIST CHURCH OF FARNAM, NEB., February 24, 1894-December 26, 1909. 1 vol. Extinct 1919.

Original proceedings of church meetings containing constitution, Articles of Faith, Covenant, and names of 16 charter members; showing date, officers chosen, reports of officers and committees, resolutions adopted, receptions of members, and other business transacted. Church organized February 24, 1894. First settled pastor, Rev. Herbert C. Van Horn, 1895-1901. Hdw. 3rd fl. va.

Illinois Churches

257. MINUTES OF THE FARMINGTON (ILL.) SEVENTH DAY BAPTIST CHURCH, June 2, 1872. 1 vol. Extinct 1885.

Original proceedings of organization meeting, June 2, 1872, showing place, officers chosen, Articles of Faith adopted, and names of eight constituent members. Also list of deaths, 1882-1901. First pastor, Silas Bumpus, 1872-73. Hdw. 3rd fl. va.

258. "HISTORY OF THE SOUTHAMPTON SEVENTH DAY BAPTIST CHURCH AT WEST HALLOCK, ILLINOIS, 1852-1902". 1 copy.

Historical sketch by John G. Spicer, of Seventh Day Baptist movement in that locality starting in 1844, and of progress of church organized September 3, 1852, by church clerk, First pastor, Rev. Anthony Hakes, 1853-54.
3rd fl. va.

SEVENTH DAY BAPTIST OHIO ASSOCIATION

With the breaking up of the old Southwestern Association in 1850, the Ohio Association was formed one year later. Records of this association available at Plainfield, New Jersey, include an original organization program of the old Southwestern Association, 1839, bound with minutes of that association covering its entire span, 1839-50 (entry 259), and also including original minutes of the Ohio Association, 1851-54. For individual church records belonging to this association, see the forthcoming Inventory of the Church Archives of Ohio: Baptist Bodies.

259. RECORD OF THE RISE AND TRANSACTIONS OF THE SEVENTH DAY BAPTIST SOUTHWESTERN (February 23, 1839-October 10, 1850) AND OHIO (October 9, 1851-October 12, 1854) ASSOCIATIONS. 1 vol.

Original proceedings of convention held at Lost Creek, Virginia, February 23-24, 1839, by Seventh Day Baptists in Ohio and Virginia, at which association was organized, with constitution and proceedings of annual meetings of association, August 7, 1839 to October 10, 1850; showing date, place, officers chosen, committees named, reports of officers and committees, statistical reports of churches, resolutions adopted, and other business transacted pertinent to association work. Also contains proceedings of Ohio Association (the Southwestern Association being formed into two Associations, Ohio and Virginia, in 1851, with Ohio River as dividing line) from October 9, 1851 to October 12, 1854, showing contents as above. For other Ohio records see entry 229. Hdw. 3rd fl. va.

SEVENTH DAY BAPTIST VIRGINIA ASSOCIATION

The old Southwestern Association, organized in 1839, was replaced by the state associations of Virginia and Ohio in 1850. The former functioned unsatisfactorily after 1854, and returned to the Eastern Association. The records of the Virginia churches meeting in their association, available in the Denominational Building, Plainfield, New Jersey, include: original proceedings of the Southwestern Association in session at New Salem, Virginia (entry 260), in 1840, together with the Virginia Association minutes of 1851-52; and minutes of the Southwestern Association, 1841-43, 1845-50, and the Virginia Association (entry 261) for 1851-54. For additional records of the Virginia Association, see Southwestern Association (entries 230, 231), and the forthcoming Inventory of the Church Archives of Virginia: Baptist Bodies.

260. MINUTES OF THE SOUTHWESTERN AND VIRGINIA ASSOCIATIONS, 1840, 1851-52. 1 vol.

Original proceedings of Southwestern Association meeting held at New Salem, Va., August 20, 1840, of convention of Virginia Church delegates held at New Salem, January 12, 1851, and of meeting at New Milton, Va., April 4, 1851, when organization of Virginia Association was completed; also proceedings of annual meetings of Virginia Association, 1851-52. For other Southwestern Association records see entries 229-231. Hdw. 3rd fl. va.

261. PRINTED MINUTES OF THE SEVENTH DAY BAPTIST SOUTHWESTERN (1841-43, 1845-50) AND VIRGINIA (1851-54) ASSOCIATIONS. 1 vol.

Scrapbook of items clipped from issues of the Protestant Sentinel, The Register, and the Sabbath Recorder, including minutes of the Southwestern and Virginia Associations and notice of dissolution of Virginia Association on September 23, 1855, published in The Sabbath Recorder on January 24, 1856. For other Southwestern Association records see entries 229-231. Ptd. 3rd fl. va.

SEVENTH DAY BAPTIST SOUTHEASTERN ASSOCIATION

With the growth of the denomination in the old Southwestern Association, and with the long-felt need of coordination among the Southeastern states, the conference encouraged the organization of the Southeastern Association in 1872. The records of this association to be found in the Denominational Building, Plainfield, New Jersey, include: minutes of annual sessions of the association (entries 262, 263, 264), individual West Virginia church records (entries 265, 269), and original proceedings of church meetings at Woodbridgetown, Pennsylvania, (entry 270) from 1789-1844. The association did not meet in 1916, 1925, 1930, 1934. For earlier records, see the Southwestern Association, and the forthcoming Inventories of the Church Archives of Pennsylvania, Virginia, and West Virginia: Baptist Bodies.

262. MINUTES OF ANNUAL SESSIONS OF THE SEVENTH DAY BAPTIST SOUTHEASTERN ASSOCIATION, 1872-78, 1881, 1894-1905, 1911-15, 1919-20, 1928, 1937. 1 container. Missing 1879-80, 1882-93, 1906-10, 1917-18, 1921-24, 1926, 1927, 1929, 1939-33, 1938.

Official proceedings of annual sessions taken from The Sabbath Recorder, 1879-93, and copies of printed minutes, 1894-1900, showing date, place, officers chosen, committees named, reports of officers and committees, letters from churches, resolutions adopted, and lists of delegates. Ptd. 3rd fl. library.

263. PRINTED MINUTES OF ANNUAL SESSIONS, 1872-78, 1881, 1894-1900, 1902-3, 1911, 1913. 1 container.

Duplicate copies of proceedings. For description see entry 262. Ptd. 3rd fl. va.

264. MINUTES OF THE SEVENTH DAY BAPTIST SOUTHEASTERN ASSOCIATION, 1879-1900. 2 vols.

Printed copies of official proceedings. For description see entry 262. Ptd. Vol. (1879-93) 3rd fl. va. Vol. (1894-1900) 3rd fl. library.

West Virginia Churches

265. MINUTES OF THE SEVENTH DAY BAPTIST CHURCH OF SALEM, WEST VIRGINIA, 1745-February 17, 1842, January 11, 1847-1918. 5 vols. Missing 1845-46, 1919--.

Original proceedings (except volume covering period 1833-42, which is copy), narrating the saga of the Members of the Seventh Day Baptist Church from Shrewsbury, New Jersey. The first book of minutes, six by eight inches bound in black leather (hogskin) tied with deerskin, contains list of early founders of Shrewsbury Church, some of whom started the New Salem (now Salem) Church where the first meeting was held May 13, 1792. Contain lists of members, 1749-54, 1832-1918; death list, 1745-1824; monthly and yearly reports of treasurer. First pastor, Rev. John Davis, 1746-54. For other records of this church see entry 174. Hdw. 3rd fl. va.

West Virginia Churches, Southeastern Association

266. MINUTES OF THE SEVENTH DAY BAPTIST CHURCH OF SALEM, WEST VIRGINIA, 1745-1834, 1847-78. 7 vols.

Copies of original first and third books of records. For description see entry 265. Hdw. 3rd fl. va.

267. MINUTES OF THE TRUSTEES AND BUILDING COMMITTEE OF SEVENTH DAY BAPTIST CHURCH OF SALEM, WEST VIRGINIA, 1899-1902, 1905-8. 1 vol.

Original proceedings of business meetings of Building Committee, July 13, 1899-November 9, 1902; Sub-Building Committee, June 10, 1900-December 9, 1901; Board of Trustees, November 18, 1905-April 6, 1908. Hdw. 3rd fl. va.

268. MINUTES OF THE SEVENTH DAY BAPTIST CHURCH OF THE SOUTH FORK OF HUGHES RIVER, W. VA., May 7, 1830-January 19, 1868. 1 vol. Missing 1834-38. Absorbed by Ritchie Church in 1883.

Copy of original proceedings of the annual meetings, showing date, roll call, list of members, baptisms, dismissals, enrollees, deaths, and other pertinent business. Contains membership list May 7, 1839-January 19, 1856, and original constitution dated July 13, 1834. First pastor, Asa Bee, 1842-68. Hdw. 3rd fl. va.

269. MINUTES OF THE BLACK LICK SEVENTH DAY BAPTIST CHURCH, WEST VIRGINIA, 1894-April 15, 1904. 1 vol. Extinct 1911.

Original proceedings of church meetings, showing date, roll call, baptisms, dismissals, enrollees, deaths, and other pertinent business. Also contains constitution, Articles of Faith, and Covenant with names of 35 original members, and membership list 1894-1904. First pastor, Marcus E. Martin, 1897-99. Hdw. 3rd fl. va.

Pennsylvania Churches

270. CHURCH BOOK OF THE FIRST SEVENTH DAY BAPTIST CHURCH OF CHRIST ON THE WATERS OF GEORGE'S CREEK (WOODBIDGETOWN CHURCH IN PENNSYLVANIA NEAR UNIONTOWN, PA.), November 8, 1789-April 1844. 2 vols.

Original proceedings of church meetings from November 8, 1789, date church constituted, to April 1844, showing date, officers chosen, reports of officers and committees, resolutions adopted, and other business transacted. Also names of members, 1832, and list of deaths, 1833-61, giving names, date and age, and Articles of Faith. These volumes are home-made, with hogskin covers. First pastor, Rev. Samuel Woodbridge, 1790-1814. Hdw. 3rd fl. va.

SEVENTH DAY BAPTIST SOUTHWESTERN ASSOCIATION (NEW)

Representing churches in Alabama; Mississippi, Louisiana, Texas, Oklahoma, and Missouri, the Southwestern Association was formally organized at its first session in 1888. Records of this association on file at the Denominational Building, Plainfield, New Jersey, include: minutes of proceedings (entries 271-273) from 1888--, church meeting proceedings of the Providence, Missouri, church (entry 274), and minutes of the Elk, Indian Territory (now Oklahoma) church (entry 275). The association did not meet in 1918 and 1933. For other records see the forthcoming inventories of the states affected: Baptist Bodies.

271. MINUTES OF THE SEVENTH DAY BAPTIST SOUTHWESTERN ASSOCIATION, August 9, 1888-October 8, 1908. 1 vol.

Original proceedings of annual meetings of Association showing date, place, officers chosen, committees named, reports of officers and committees, statistical reports of churches, names of church pastors and clerks, resolutions adopted, and other business pertinent to association work. Hdw. 3rd fl. va.

272. PRINTED MINUTES OF THE ANNUAL SESSIONS OF THE SEVENTH DAY BAPTIST SOUTHWESTERN ASSOCIATION, 1888-90, 1893-97, 1899-1900, 1902-8, 1915-16, 1922-23, 1930, 1932, 1934-35, 1938. 1 container. Missing 1891-92, 1898, 1901, 1908-14, 1917, 1919-21, 1924-29, 1931, 1936-37.

Copies of proceedings of annual meetings. For description see entry 271. Ptd. 3rd fl. library.

273. PRINTED MINUTES OF THE ANNUAL SESSIONS OF THE SEVENTH DAY BAPTIST SOUTHWESTERN ASSOCIATION, 1888-90, 1893-97, 1899-1900, 1902, 1904, 1907, 1929, 1931-32. 1 container.

Duplicate copies of printed proceedings. For description see entry 271. Ptd. 3rd fl. va.

Missouri Churches

274. MINUTES OF THE PROVIDENCE (MISSOURI) SEVENTH DAY BAPTIST CHURCH, January 13, 1884-June 1, 1902. 1 vol. Extinct 1902.

Original proceedings of church meetings from organization, January 13, 1884, showing date, place, officers chosen, reports of officers and committees, reception of members, resolutions adopted, and other business transacted. Also contains constitution, by-laws, names of four constituent members and list of members, 1884-94. First pastor, Rev. S.W. Rutledge, 1884-87. Church extinct June 1, 1902. Hdw. 3rd fl. va.

Oklahoma Churches, Southwestern Association (New)

275. CHURCH BOOK OF BETHEL SEVENTH DAY BAPTIST CHURCH OF ELK, INDIAN TERRITORY (NOW OKLAHOMA), March 8, 1893-August 8, 1896. 1 vol. Extinct 1898.

Original proceedings of church meetings showing date, place, officers chosen, action taken on complaints against members for violating church laws, and other business transacted. Also contains list of members and brief historical sketch giving five constituent members. Church organized in February 1892. First pastor, Rev. John O. Quillan, 1892-98. Fdw. 3rd fl. va.

PACIFIC COAST ASSOCIATION

This association was organized December 29, 1910 (Sabbath Recorder, vol. 70, p. 75). It includes the following Seventh Day Baptist churches: Dinuba, Healdsburg-Ukiah, Los Angeles, Los Angeles Christ's Church, and Riverside, all in California. There are no records of this association, or of its individual churches, on file in the Denominational Building, Plainfield, New Jersey, except reports of churches and association incorporated in the Year Book (entry 4) from 1911-- . See the forthcoming Inventory of the Church Archives of Southern California: Baptist Bodies.

WASHINGTON UNION ASSOCIATION

Mission-minded from its origin, the Seventh Day Baptist General Conference, and its associations, early turned its attention to work among Negroes. Outstanding results of this work are the Seventh Day Baptist churches in Washington, D.C., and Charleston, W. Va. The Charleston First Seventh Day Baptist Church was organized in 1927, its last report to the General Conference appearing in the Year Book (entry 4) for 1936. The Washington People's Seventh Day Baptist Church was organized as early as 1903. Reports from this church appear in the Year Book (entry 4). These two churches of the conference are members of the Washington Union Association. For associational records and additional records of the individual churches, see the forthcoming Inventories of the Church Archives of West Virginia; District of Columbia: Baptist Bodies.

GERMAN SEVENTH DAY BAPTIST GENERAL CONFERENCE

A General Conference or Convocation was organized by the Ephrata Society in 1823. Out of this annual convocation has grown the present German Seventh Day Baptist General Conference, with its three surviving member churches - Ephrata, Salemville, and Snowhill, all in Pennsylvania. Records of this conference and its churches will be found in the forthcoming Inventory of the Church Archives of Pennsylvania: Baptist Bodies. The Denominational Building, Plainfield, New Jersey, has on file minute book No. 1 of the Snowhill church (entry 276) for 1824-42. This record also contains a register of deaths for 1823-70.

276. MINUTE BOOK NO. 1 OF SEVENTH DAY BAPTIST CHURCH AT SNOWHILL, PA.,
October 30, 1824-May 21, 1842. 1 vol.

Official statement of exercises at love-feasts "held at the house of the Monastical Society", showing participants, applications made for baptism and persons named to perform rite. Also register of deaths written in German, 1823-70. Part of minutes in German. Hdw. 3rd fl. va.

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